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# THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

## JULY, 1911.

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THE

# NEW-CHURCH REVIEW

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## WHY CAN MAN TALK?

THE value of language in the every day converse of man with man is so manifest, and its use in preserving all the knowledge of the past and in recording all the acquisitions of the present is so inestimable, that the subject chosen for consideration in this paper — "Why can man talk?" — doubtless seems a somewhat peculiar one. Think for a moment what mankind would be without language. Taking the standpoint of a modern scientist, let us in imagination go back to the time of primitive man, and, always assuming that man cannot talk, trace human history down to the present. Why, from a scientific standpoint there would hardly be any history to trace. Man would be a primitive savage yet, — yes, probably more primitive than the most uncivilized race of men now to be found on earth; for among the many things that distinguish man from other animals and put him in a class by himself, none is more distinctive than language; and it would seem that the history of mankind without speech would hardly be different from that of many other animals, whose race-career through countless ages could hardly be considered as history. In short, from this standpoint it may well be said that all progress of the human race towards a truly civilized condition has been dependent upon man's possession of this wonderful instrument called language. How foolish it seems, then, for us to consider

the question, Why can man talk? But we shall find that our consideration will lead to a very important answer to this question that is not entirely obvious.

According to the modern theory of evolution as commonly interpreted, — in other words, according to the story of the formation and growth of the universe and everything in it as told by scientific philosophers, man is probably a descendant of a monkey or simian ancestor of unknown antiquity; and as a being possessed of mental faculties he differs from that simian ancestor only in degree, but not at all in kind. By such writers man is said to stand at the summit of the process of evolution, as the highest product of that process; and since the time when his superior mental ability gave him dominion over all other creatures, he has in intellectual, moral and spiritual ways struggled up from brutishness; so that human history interpreted from this standpoint seems to present the story of a more or less steady ascent or advancement towards ever more perfect conditions, in which story is found no place for the chapter concerning the departure of mankind from spiritual rectitude, commonly called the fall of man, as contained in Genesis, — and in consequence that account is discredited by scientists as a class. Even when interpreted in a religious way as God's method of creation, evolution has no place for man as a being different in kind from all other animals, unless we break sharply with all customary interpretations of that process, and maintain that, if the theory of evolution is true as applied to the animal creation in general, it is true as applied to mankind only in case there came in the far distant past a critical time in animal evolution, when the offspring of man's last brute ancestor was endowed with a living soul that constituted that offspring a totally different kind of being from its physical parent. On this hypothesis primitive man may be said to have been created at the precise time when an angelic soul was first placed by God in that body which through innumerable generations of less highly organized animal ancestors had been prepared to receive it; and the story of the fall can then find its proper place in the spiritual history of the race.

In our present consideration, however, it is of no importance whether the theory of evolution is really true, or whether there is aught in it that, when theistically interpreted, is inconsistent with the principles involved in the revelations of Swedenborg, — though it certainly does seem inconsistent with what is said about the creation of man in Swedenborg's "Worship and Love of God." But whatever the truth in this respect may be, there are certain things in the history of mankind concerning which both the theories of scientists and the revelations of Swedenborg have things to say that are not out of harmony with each other, and the study of which from both standpoints may teach us a useful lesson. One of these things is language.

Those who deal with the subject of pre-historic man from a scientific standpoint picture him at first as a primitive savage with no more language than monkeys possess, — a few exclamatory sounds, suited to the precarious conditions surrounding his struggle for existence, but quite unsuited to real conversation or to the expression of anything more than emotional ideas. Learned students of language investigating this subject and tracing back the development of language from its present marvellous complexity to its undoubted early simplicity, have found that all languages apparently point back to a common source, and that the words of all modern languages can be derived from four or five hundred elementary idea-expressing sounds, which they have consequently called roots. In short, there seems to be no question that there was a time in the history of mankind when the race was practically without spoken language worthy of the name; and that the development of mankind has resulted in the production of nothing more wonderful than languages suited to all earthly needs. As a matter of fact, it is certain that man has devised no more wonderful instrument for the advancement of his race than that of his highly complex language; for by means of it man can not only ponder and express rational thoughts seemingly of his own conception and profound enough to lead the philosophically inclined to meditate on hidden and holy things, but he can also

record the yearly or daily advance in the field of the various sciences, so that in the progress of human civilization the man of to-day stands on the shoulders of the man of yesterday, and prepares his own shoulders for the man of to-morrow.

Turning now to Swedenborg, we find him saying plainly that mankind at first did *not* have a language of spoken words. He, too, says that before the time of the Most Ancient Church, represented by Adam, the pre-Adamites lived like wild animals; but that at the time of the Adamic Church mankind consisted of celestial men. To this epoch of human history the ancients applied the term "the golden age" (Arcana Cœlestia, n. 286). Concerning the speech of the men of this golden age, Swedenborg tells us a number of things that fill us with astonishment (see especially *Ibid.*, nn. 607–9, 1118–21). First, he says that the men of this period did not have the same kind of breathing that we have, but instead had what he terms internal respiration, such as the angels have, — a statement that proves that their language could not have been vocalic like ours, which indeed he says; that with the prolonged process of the fall, during which man steadily declined from spirituality by gradually closing his interiors to influx from the Lord and His angels, man's respiration (through the mercy of the Lord) was changed from internal such as the angels have to external such as *we* now have, else the entire human race must have perished; that while before the fall man conversed not so much by word of mouth as by thought-transference, as spirits do, yet during the process of the gradual change from internal to external respiration there was developed a language of words "or of articulate sounds into which the ideas of thought were determined."* Here we have clearly expressed the idea that human

*"The men of the Most Ancient Church had internal respiration, and only tacit external respiration. Thus they spoke not so much by words, as afterwards and as at this day, but by ideas as angels do; and these they could express by innumerable changes of the looks and face, especially of the lips. . . . It has been given me to know the nature of that internal respiration, and how in process of time it was changed. As these most ancient people had a respiration

language began in a rudimentary form, and only gradually developed in a way suited to the expression of complex or abstract ideas, — a statement, as we have seen, quite in accord with what our modern students of language tell us of its origin and development. But, strange to say, Swedenborg differs from modern philologists in maintaining that the profundity of man's thought and the power of his expression in that golden age when he had no language of words, resembled that of the angels, and therefore far surpassed that possible to a being capable of using only uttered words; for the human mind then dealt not with words but with ideas instead, and in thought and conversation *then* idea followed idea, as in thought and conversation *now* word follows word. In short, the celestial men of that time were (to use Swedenborg's own language) "in profound ideas of thought, and were able to have such perception as cannot be described"; only they communicated such ideas not by words but by a process apparently resembling what is now-a-day called thought-transference or telepathy, a process which modern psychology is beginning to recognize, but no

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such as the angels have, who breathe in a similar manner, they were in profound ideas of thought, and were able to have such perception as cannot be described; and even if it could be described, such as it really was, it would not be believed, because it would not be comprehended. But in their posterity this internal respiration little by little came to an end. . . .

"When internal respiration ceased, external respiration gradually succeeded, almost like that of the present day; and with external respiration a language of words, or of articulate sound into which the ideas of thought were determined. Thus the state of man was entirely changed, and became such that he could no longer have similar perception." (Arcana Cœlestia, nn. 607, 608.)

"Every one also can know that the speech of words was not possible to the most ancient people, because the words of language were not imparted immediately, but had to be invented and applied to the things, which could not be done except in course of time." (*Ibid.*, n. 8249.)

As to the important statement at the beginning of this footnote, to the effect that the men of the Most Ancient Church were able to express their ideas "by innumerable changes of the looks and face, especially of the lips," the writer has purposely omitted all reference to it in his paper, believing as he does that while their ideas were ultimated in such facial expressions as are here mentioned, the intercommunication of these ideas in their fulness was by thought-transference.

modern psychologist (always excepting Swedenborg) can begin to explain. Concerning angelic speech such as these celestial men had, however, Swedenborg says that it was the universal language of ideas such as the angels of the whole heavens now speak, by which they can express more in a moment than could possibly be expressed by words in an hour's time.

At first thought, what Swedenborg tells us about this universal language of ideas that constitutes angelic speech may seem beyond our comprehension; but we can get some light on the subject if we bear in mind that any simple thought, or any simple story whatsoever, can be expressed in all the multitudinous languages of men, in one practically as well as in another. We are all familiar with this fact who have ever studied a foreign language; for success in such study depends in large measure upon what is commonly called "acquiring a vocabulary," which means becoming familiar with a suitable number of such words in the foreign language as are equivalent in meaning to certain ones in our own. In such languages as are commonly studied, we often note close resemblances between their cognate words; but when we go further afield in our linguistic studies, we fail to find noticeable resemblances between the words of one language and those with the same meaning of another. Yet the same thought can usually be expressed equally well in either. You are familiar with the fact that the Gospels have been more widely translated than any other book, for they have already appeared in two hundred and fifty or more languages; and yet, whatever the language, the story told is always the same. In this case, therefore, it is evident that the underlying thought is common to all the languages; and yet it is also manifestly independent of each and every one of them. Consequently it is but a logical deduction to say that that which is independent of each and every one of these different methods of expression by words, must be independent of them all; and it is therefore obvious that that which is independent of them all, must be the ideas beneath and common to them all. Consequently, when the languages of this earth are

put aside at death, and everybody comes into the conscious possession and use of the language of ideas, it is found to be identical with all.

Another illustration of the fact of which I speak, — that ideas underlie and yet are independent of words (for the reason that I have just given), — is to be found in the account of the gift of tongues at Pentecost, as contained in the second chapter of the "Acts of the Apostles." In that instance, when any one of the apostles spoke, his hearers of whatever nation and tongue heard his utterances in their own languages. This miraculous happening can be accounted for only on the supposition that the thoughts which the apostles uttered by word of mouth, were also in every case miraculously transferred in an inner way from their minds to the minds of their hearers, and that the thoughts thus transferred then took form in the outer minds of their hearers in the languages native to them, — an explanation quite in accord with what Swedenborg tells us about the conversation between spirits and living men, as you may read in the chapter on The Speech of Angels with Man in "Heaven and Hell."

In the development of our subject at the point we have now reached, science and ordinary history afford us no help, but Swedenborg furnishes us with all the information needed. Dealing with the various epochs in the history of mankind as spiritual beings, and how revelation was imparted to them, he makes in substance the following statements: —

(1) The men of the Most Ancient Church symbolized by Adam had a perceptive knowledge of spiritual things in natural, which came to them by direct influx from the Lord and from the angels of heaven, with which angels they at times had conscious converse; and that this interior perception and this ability to converse with angels was due to an inborn knowledge of what Swedenborg calls correspondences. (2) When that Most Ancient Church symbolized by Adam came to an end, then the Ancient Church symbolized by Noah was instituted, to which a knowledge of spiritual things was imparted by

tradition from the Most Ancient Church; for Swedenborg tells us that

> there were some at that time [symbolized by Enoch] who sought out and treasured up a knowledge of the correspondences and representatives that had been matters of perception in the Most Ancient Church, and from these things framed doctrines, in order that such doctrine might serve as a rule whereby to know what was good and true. (Arcana Cœlestia, n. 519.)

The Ancient Church also had a written Word; but this did not survive among the Israelites, except as the first eleven chapters of Genesis were taken from it. (3) When at the end of the Ancient Church the Israelitish Church was instituted, there came bit by bit the written Word such as we now have it in the Old Testament, — a Word written in correspondences and representatives throughout, and involving an inner meaning concerning which the Jews were practically in total ignorance. (4) Then, with the beginning of the Christian Church came the Lord as the living Word Himself, record of whose life and sayings is sufficiently treasured up in the revealed Gospels, in which, in His own explanation of some of the parables, we find the inner meaning clearly set forth. (5) Finally we may add something concerning the New Church; for, as we know, this too began its course with a new revelation of truth, of which revelation Swedenborg was the divinely appointed instrument. Concerning this revelation Swedenborg speaks as follows in his little-read work entitled "The Consummation of the Age" (nn. 43, 44): —

> The spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written among the sons of Israel; and this sense is the very sanctuary of the Word; and the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been accomplished.

You will notice that in this process of revelation through the successive churches, so long as man had internal respiration and was capable of direct converse with angels (which was more or less the case up to the time of the Flood), so long revelation was of a personal nature with everyone, and the Word of the Lord was written on all their hearts.

All the things which they saw and apprehended by any of the senses were to them representative and significative of the celestial and spiritual things which are in the Lord's kingdom; so that they indeed saw worldly and earthly things with their eyes, or apprehended them by some other sense, but from them and by means of them they thought of celestial and spiritual things. In this way, and in no other, were they able to speak with angels; for the things with the angels are celestial and spiritual things, and when they come down to man they fall into such things as are with him in the world. (Arcana Cœlestia, n. 2896.)

Furthermore you will notice that as man, by the process towards degeneration that is called the fall, gradually closed his interior nature to influx from within and to angelic converse, it was necessary (if communication from the Lord was to continue in an understandable way) for some method of external communication to be devised; and consequently, while the transition from internal to external respiration was going on, there was gradually developed that outward method of the interchange of thought known as speech, by which ideas were associated with sounds, so that they could be transferred from one person to another outwardly, — a process that was carried on until highly developed languages resulted. Moreover, although for long centuries man knew nothing of the art of writing beyond the crudest first beginnings, and although in consequence of this ignorance the most important human knowledge had to be passed on from generation to generation by word of mouth, yet there finally came a time when various arts of writing were devised, by means of which a still more external form was given to thought than fleeting spoken utterance alone was capable of, and language then became crystalized in written symbols, —

a marvellous process second in importance to speaking only. Although with the art of writing it was possible for human knowledge to be put down, as we say, in black and white for preservation unaltered from generation to generation, it was not until the art of writing had been developed into the art known as printing (less than six centuries ago), by which the crystalized thought of writing could readily be multiplied innumerable times, that such knowledge could be scattered broadcast through the world for the enlightenment of mankind. Then the Reformation, breaking through the unholy barriers that the Roman Catholic Church had placed about the Bible, gave the Word of God to the common people. But even as soon as the art of writing had been devised, it was then possible for such communications of divine knowledge as we ordinarily designate as revelation, — whether imparted by an inner angelic voice speaking to man's inner ear, or by a visible angelic presence seemingly dictating to man's outward ear, or by dream, or by vision, or by automatic writing, or by any other method, — it was then possible for revelations of divine things to be set down in writing; and from that time dated the beginning of what we know as the Sacred Scriptures. From time to time the successive books of the Word were written, closing with the four Gospels and the Book of Revelation. Finally by a different kind of revelation through a man in rational enlightenment, the writings that supplement the Word were given to mankind.

And now that these sacred things have been written, we need not be surprised when we find Swedenborg stating that the principal function for which the printing-press has been invented is, to make possible the indefinite multiplication of the Word in printed form; and that the principal function of international and world-wide commerce is, to effect the distribution of the printed Word throughout the world.* Viewing the

* "That the Word could be written on our earth, is because the art of writing has existed here from the most ancient times, first on wooden tablets, later on parchment, afterward on paper; and finally it could be published in print. This has been provided by the Lord for the sake of the Word.

"That the Word could afterwards be published throughout this whole earth,

writings of Swedenborg as we do, New-Churchmen will naturally wish to extend these statements so as to cover these writings also.

These are amazing statements; for if we consider all the productions of the printing-press as treasured up in any large library with its million of volumes, and as streaming forth every year with more than one hundred thousand, perhaps two hundred thousand, different books to swell the tide of human creations in this field, and as flooding us with the popular magazines and the ephemeral newspapers that are frequently multiplied to the number of several hundred thousand copies in a single issue, and that come at us in such a tyrannously insistent way as though they *must* be read, and as though nothing else were in comparison worthy our serious attention, — if we consider all these things, then to talk about the Bible and the writings of Swedenborg as being more important to humanity than all other literature combined, seems the height of folly. And yet, as mankind's heavenly destiny is of incomparably more importance than any progress whatsoever in worldly civilization, — as man's unending life hereafter is infinitely more important than his momentary life here, those supreme works that were created in the interests of his immortality are too valuable to be compared for a moment with those that merely concern his mortal life on this earth.

We all know what the temptation is, to spend overmuch time on literature of little, if any, worth, and to neglect the priceless treasures of revelation contained in the Word of God and the writings of Swedenborg; for the things of the world are more pleasing to our taste than the spiritual food of revelation. "One world at a time" seems a very good maxim to live by; for it frees us from concern about the hereafter, and allows us to

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is because there is here an intercourse of all nations, both by overland travel and by navigation, to all places on the globe. Therefore the Word once written could be carried from one nation to another, and could be everywhere taught. That there should be such an intercourse has also been provided by the Lord for the sake of the Word." (Arcana Cœlestia, nn. 9353, 9354.)

concentrate our attention on the allurements of this life. And if, cherishing that maxim, we ever allow a thought of death to enter our minds, we are likely to think of it only as the end of this life and the beginning of immortality. But bodily death is *not* the beginning of immortality; for we do not become immortal at the death of the physical body, *we are immortal now;* and he who forgets that fact, he who does not live this life as if he were even now in the first stage of his immortal career, the kindergarten period of his own unending schooling, does not live wisely, but foolishly. And the principal text-book for our study as immortal beings in this preparatory-class stage of our existence, is the Word of God as illumined by the writings of Swedenborg; for these are the God-provided guides to the kind of earth-life that leads successfully to heaven and its eternal blessedness. Moreover, while man is in this life, the Word is his only means of conjunction with heaven, and therefore with the Lord. And those of us who have within us any glimmer of wisdom, will see that that man is not wise who gives all his reading time to worldly things, and who prefers to listen to the words of men instead of listening to the Word of God; for in proportion as a man is wise, he will appreciate the value of the instruments that God has given him to guide him to heaven and the heavenly life, and will give to their study a liberal portion of his time each day, — to the Bible first as the most external and therefore the most potent form of the Lord's Word, and to the writings of the New Age next as the means to the proper understanding of that Word and of eternal life. For conjunction of man with heaven by means of the Word is the principal means of regeneration; and unless he become regenerated, man cannot attain heaven.

If we now ask the main question our paper has aimed to deal with, namely "Why can man talk?", it is evident that we must seek an answer that will show the *Divine* purpose in it all. For the faculty of language was a gift of God to man, bestowed when man's will and understanding became divorced; God endowed man with this faculty, and with the ability to develop

it to its highest complexity, with a purpose that must be viewed from *His* standpoint. Whatever the value of language as an instrument of human intercommunication, whatever the value of language as the principal instrument of man's advancement in the plane of material civilization, — whatever purpose of God there may have been (as we may assume there unquestionably was) in man's progress in such lines, the main purpose of the Lord was unquestionably higher than these, and the answer to our question must sound a grander tone. For when man began to close his interiors to communication from the Lord, the Lord then, and not till then, began to endow man with language in order that He (the Lord) might still speak to His rebellious human children, if not from within, then from without. Man was endowed with language not primarily that man might speak with man, but in order — listen — in order that *God* might speak to man, and in order that man's spirit, deaf to the inner voice, might nevertheless hear the voice of God speaking to him, from without. Ever since mankind turned away from God, He has been trying to bring the race back again to Him, and has saved all who would allow themselves to be saved; and as the great means to salvation He has endowed fallen man with language, and has given him the Book of Life as his guide to heaven.

Why can man talk?

So that the Lord can talk to him about matters concerning his eternal welfare, and he can understand.

B. A. WHITTEMORE.

# THE RATIONALE OF THE VIRGIN BIRTH.

THE Christian doctrine of the Virgin Birth — what shall we do with it? How shall we explain it? And what is its meaning?

Shall we say with some of the Higher Critics: "It does not matter much whether you believe in this doctrine at all. It is not of vital importance. It has no practical bearing on your Christian life"? Is this the way we are to dismiss the subject? Or shall we say with Lobstein: "This doctrine of the Virgin Birth is the fruit of popular imagination;" the "fruit of religious feeling;" a "pastoral epic of Christianity;" "an explanatory formula; an attempt to solve the Christological problem"? (Virgin Birth: Lobstein.) Or, dissatisfied with this, shall we join the camp of Usener, Soltau, Connybeare and others and assert that this account of the Virgin Birth is but the lineal descendant of some pagan myth, some heathen fable, — myths and fables, which, when examined are seen to be low and coarse, revolting in their very statement and licentious in their very implications? Shall we rest content with these explanations, or not? This is the situation which now confronts us. And as a matter of fairness to the opponents of this doctrine let us state their case briefly in the words of Professor Orr: —

> The narratives of the miraculous birth, we are told, are found only in the introductory chapters of two of our Gospels, Matthew and Luke, and are evidently there of a secondary character. The rest of the New Testament is absolutely silent on the subject. Mark, the oldest Gospel, and John, the latest, know nothing of it. Matthew and Luke themselves contain no further reference to the mysterious fact related in their commencement, but mention circumstances which seem irreconcilable with it. Their own narratives are contradictory, and in their miraculous traits bear clear marks of legendary origin. All the Gospels speak freely of Jesus as the son of Joseph and Mary. The Virgin Birth formed no part of the oldest apostolic tradition, and had no place in the earliest Christian

preaching as exhibited in the Book of Acts. The Epistles show a like ignorance of this profound mystery. Paul shows no acquaintance with it, and uses language which seems to exclude it, as when he speaks of Jesus as the "seed of David." Peter, John, the Epistles to the Hebrews, the Book of Revelation, all ignore it. There is no proof that the belief was general in the Christian Church before the second century.

The origin of this belief and of the narratives embodying it can be readily explained. It grew out of a mistaken application of ISAIAH vii, 14, "Behold a virgin shall conceive . . .," or from contact with, or imitation of, pagan myths. In any case, it is no essential part of Christian faith. Nowhere in the New Testament is anything ever based upon it; neither the sinlessness of Christ nor the Incarnation itself can be shown to depend on it. Why, then, retain so doubtful an article as a binding part of the creed of the Church? (Orr's Virgin Birth of Christ, pp. 7, 8.)

This is the case against the Virgin Birth. In this paper I shall not attempt a complete refutation of the above positions. I shall only attempt to establish the fact of the Virgin Birth, and the importance and meaning of the doctrine itself.

First, then, the fact of the Virgin Birth.

Turning to the unmutilated manuscripts and versions of the New Testament, we find, as Professor Orr points out, that not one of them omits either of the two Gospel accounts of the conception and birth of the Lord. The genuineness and integrity of the two accounts are firmly established by some of the best scholars and critics. And they are, therefore, unassailable on textual grounds. Moreover, the two Gospel narratives are not contradictory as some have attempted to show. They are complementary, one giving Joseph's version and the other Mary's view. This is plainly evident from a mere literal study of the two stories; and in the inner or deeper spiritual sense it stands out in greater evidence.

Both accounts emphatically hold to the birth from a virgin mother. Again, Matthew explicitly declares that the virgin birth is the fulfillment of that prophecy in Isaiah which reads: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel" (ISAIAH vii, 14). And we know from the Lord's own lips that the Old Testament "testified of Him,"

and that "beginning at Moses and all the prophets" and in all the Scriptures He expounded unto two of His disciples the things concerning Himself.

But this is not all the testimony which we have as to the fact of the Virgin Birth. The early history of the Christian Church brings added, indisputable evidence. Excepting the early denial of this doctrine by the Jewish-Egyptian, Cerinthus, the narrower Jewish Christians, the Gnostics and some of the Ebionites, it was universally believed in the Early Church. The Apostles' Creed, which dates between the years 100–140, has it in the phrase "who was conceived by the Holy Ghost and born of the Virgin Mary." Irenaeus and Tertullian in their paraphrases of this first creedal expression of belief show the place this doctrine of the Virgin Birth held in the church. Ignatius of Antioch (110 A. D.) has the doctrine in his writings. The Early Church fathers firmly held to this belief, and openly defended it from the attacks of heathen and gentile philosophies.

Thus this ecumenical doctrine of Christian faith came along down the centuries, and held its own against all criticisms. Not until natural rationalism began again to make a determined onslaught on all the cherished articles of Christian belief, did this doctrine come in for its share of doubt, skepticism, and open denial.

With the coming of Keim and Beysehlag, the deistic writers, Voltaire, Renan, Paine, and the modern materialistic rationalists, Lobstein, Schmidt, Soltau, Foster, and R. J. Campbell, this ancient doctrine was again openly repudiated and cast aside. And with it went the belief in the supernatural elements of the Bible, faith in the Scriptures as the Word of God, and faith in the deity of Jesus Christ.

Without conscientious scruple or compunction, these men calmly set aside the story of the miraculous conception, declaring its non-importance, saying that nothing really depended upon it, neither the "sinlessness of Christ nor the Incarnation." But this is their opinion. And it is just here that they are laying the axe at the very roots of the tree of faith. Deny the Virgin

Birth, and of a necessity you must deny the sinlessness of Christ and the accomplishment of the work of redemption. Professor Orr sees this clearly, and he makes an heroic attempt to save the doctrine. He shows that the Gospel itself strongly connects the fact of the Virgin Birth and the nature of the redemptive work of Christ. This connection is plainly evident in these words from Luke's account: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore [that is, as a consequence] also that which is to be born of thee shall be called holy, the Son of God" (LUKE i, 35). From this position Dr. Orr goes on and argues, that if Christ had an unusual soul, He must have had a unique body and conception. Thus he adds these words: "Surely we must say that a perfect soul such as Jesus had, needed as its counterpart a perfect and harmonious organism" (Virgin Birth of Christ, p. 200). But he later confesses that the kind of miracle a supernatural Being would need in order to enter our human life is, of course, impossible to settle a priori; but historical evidence is that it was, in part, a virgin birth. This is as far as Professor Orr is able to go. And as we critically examine his grounds we see that, while he has clearly established the fact of the Virgin Birth, and from this fact has shown that in some way a miraculous birth was needed in order to account for the sinlessness of Christ and his redemptive work, he has not, after all, given us the rationale of the Virgin Birth. He has not given us the *how* and the *why* of the matter. He has shown that the opponents' position is untenable; but he has not given us the underlying philosophy of his own position. Neither has he given us the deeper, spiritual, and universal significance of the doctrine — the significance it has for the inner spiritual experiences of men in all times.

Thus, for these reasons, we turn to the philosophy of Swedenborg for more light. We find him asserting as a primary truth, what every rational man must assert, that all life is God's. God is the Only Self-Existent Being. Man cannot create life any more than a stone or flower can create sunshine. Every-

thing then in the spiritual or material universe is but a receptacle of life. Every mineral, every plant, every animal, every man, and every angel, is but a form recipient of life from the one Lord of life. Thus it follows that in human generation, human parents do not create life. A man cannot create a human soul any more than he can heal a cut on his finger, or direct the digestive functions of his alimentary tract. He may interfere with the healing of the cut and the normal completion of his digestive activities, but he can neither direct nor fully understand these wonderful processes. These physiological manifestations are under the control of a law and Power higher than his own.

Yet, this does not mean that man has no part in the formation of a human soul. He has a part, but it is a passive one in respect to the actual formation. Swedenborg's teaching on this point begins with the general truth that "the soul of man is from the father and not from the mother" (True Christian Religion, n. 103). By the Divine Agency, and without conscious knowledge on the part of man, a spiritual form composed of spiritual substances is "conceived in the understanding of the father and formed in his will" (*Ibid.*, n. 584). This incipient spiritual beginning then descends through his body, clothing itself with the purest material substances from his blood, and finally becoming the man's seed.

In the highest degree of this spiritual form dwells the Divine Life of God. This Divine Life forms the succeeding planes below the inmost degree. And these planes are six in number — three planes corresponding with the three heavens, and three planes answering to the three degrees of the father's natural mind. And below all these is the spiritual body which serves as the containant for all above. Thus the human soul as conceived in a human father has an inmost degree and six succeeding planes, or degrees, of life, and finally an outer spiritual body.

These elements of every human soul come by means of, or through, the father. He doesn't create them, but he does do

this: he changes the quality of the lower degrees of the natural mind of the incipient soul. The substances taken from the lower degrees of his life, and which go to make up the new soul, bear along with them not only the father's own peculiar tendencies to evil, but also all the tendencies of all his ancestors even to the first. And the important and vital thing to note here is, that these paternal tendencies can never to all eternity be destroyed or dissipated. Through regeneration they may, by the Divine mercy, be removed out of the conscious life; but they can never be eradicated. But this is not so of the maternal inheritance. The seed which the mother receives, is successively unveiled as to its material covering; and the pure soul within, released from its clothing, begins in the ovum to reclothe itself with substances from the body of the mother. These maternal substances are of two kinds, one purely material, the other intermediate between spirit and matter. This latter, called the "limbus," covers the spiritual body of the forming child, and acts as an intermediate agent between the spirit of the new life and its forming material body. This "limbus" is the seat of the maternal inheritance good and evil. But because this intermediate substance can through regeneration be completely changed, the maternal inheritance can therefore be entirely destroyed and uprooted.

This explains, therefore, why Jehovah God when incarnating Himself had no human father. If God Himself had infused His own soul into a soul conceived in the spiritual nature of Joseph, He could never have made the humanity He assumed infinitely perfect and Divine. God cannot break His own laws of order. The hereditary tendencies to evil received from Joseph could never have been destroyed to eternity. Thus the accomplishment of the Divine purpose in the Incarnation would have been unfulfilled, and the human race would have ceased to exist. The work of redemption required that the humanity assumed should at last become an infinitely perfect medium for communicating the Divine Life to men and angels forever. Moreover if a paternal inheritance from Joseph had forever finited,

and thus limited, the Divine expression of life through the human, the hells could not be held in subjection to eternity, and the work of redemption would have to be repeated, which is unthinkable. God's works are always infinitely perfect and complete.

Thus it was, that when He came to men in the infinitude of His Love and Wisdom, He threw about His infinity veilings from the spiritual substances of the unseen world. Fulfilling the deep meaning of Isaiah's prophecy "that upon all glory there should be a defense," He covered Himself so that His inscrutable Majesty and Divinity would not overawe men or angels, or destroy their freedom, and so their very lives. He covered Himself with these spiritual substances from the higher, unseen world; and then, by the spiritual approach to the feminine organism of the virgin mother, put on those material substances which He must needs have in order to stand on the plane of man's life. So He came as the "Wonderful, the Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace." But there was with Him no limiting tendencies to evil from a finite human father. Yet, because of His birth from the virgin mother, and because of her maternal inheritance, He could be "tempted in all points like as we are." Through the "limbus," the seat of the maternal inheritance, He could receive the assaults from the powers of darkness; and through and by means of the more interior planes of His spirit, He could receive His deepest and final assaults from the whole hells, and even from the paternal tendencies to evil in the very angels themselves.

But by these very assaults He accomplished the work of redemption. He forced the hells back into their orderly position; He restored order in the heavens and established a Christian church on earth. And according to the deep spiritual meaning of the ascending genealogy of Luke, He step by step "glorified His humanity by uniting it with the Divinity of which it was begotten."

Thus did He put off all the finite limitations which came

with the infirm human, and put on from the Father within Him, His very soul, a Divine and Infinite Human, called in the Scriptures the "Son of God." So is He the "Alpha and Omega, the Beginning and the Ending, the First and the Last — who is, and who was, and who is to come — the Almighty."

But we must not close without answering the question, What is the meaning of this doctrine of the Virgin Birth? How does it concern me, a man in a modern world and beset with the temptations of this modern life? The answer is a simple one: these tendencies in you to give way to pride, covetousness, impurity, dishonesty, lust of dominion, these and all other evil tendencies, and their falsities, are your Jewish Dispensation — the Jewish church of your life. Before the true Christian church can be established in you, there must be as of old an Incarnation — a virgin birth. The Virgin Mary in you is that virginal affection for the truth and life of heaven, that affection implanted in the deep recesses of every human life. And your Joseph stands for the best of the truth in your old life of the past. This truth may help to conserve and protect the new born Christ-life in you, even as Joseph helped to protect the Christ of the Gospels. But this Joseph can have no part in the formation of this new Christ-consciousness. This consciousness comes from above. "It is born not of the will of the flesh, nor of the will of man, but of God."

And when it is so born, Christ once more walks through the soul of man, and establishes His eternal church in the life.

WARREN GODDARD.

## THE REPRESENTATIVE AND THE ACTUAL ASCENSION.

KNOWING from doctrine that "whatever the Lord did when He was in the world represented, and whatever He spoke signified" (Apocalypse Explained, n. 405[24]), many New-Churchmen have assumed that the representative act, experience or event synchronized with the thing or state it represented. This may or may not have been so in some cases; but there are some, at any rate, in which it would seem that it could not have been. The writer would instance only the representative event of the Lord's going down into Egypt in His infancy, which represented "His first instruction" (*Ibid.*, n. 654, and many other places). Now, although, in accordance with the principle that Jesus advanced much more rapidly in intelligence and wisdom than any mere man ever did, or ever could (Arcana Cœlestia, n. 1464; True Christian Religion, n. 89), His first instruction may have occurred at an earlier age than with any other child, it seems scarcely possible to suppose that it commenced at so very early an age as a few days. Especially does it so appear when we note that the instruction signified by the Lord's going down into Egypt does not pertain to the period of infancy at all, but to the more advanced state of childhood: "The Lord was instructed in childhood as other men are" (Arcana Cœlestia, n. 1461). We also learn that:—

> Order required that the Lord, first of all, *from infancy*, should be imbued with the celestial things of love, which consisted in love to Jehovah and neighborly love, with the pure innocence that has its abode therein. . . . These celestial things are chiefly insinuated into man in his state of infancy, and in his progress thence to childhood; and are even introduced without knowledges; for they flow in from the Lord and affect him before he knows what love is, or what affection is; as may appear from the state of infants, and afterwards from the state of early childhood. . . . The Lord, being born as another man, was also introduced into things celestial ac-

cording to order, — which also, was effected by degrees, from infancy to childhood, — and *afterwards* to knowledges (=Egypt). How this took place with Him, is described in this verse, and is represented in what follows, by Abram's sojourning in Egypt. (*Ibid.*, n. 1450.)

And at least an approximate notion, even in the case of the Lord, of the ages, in years, to which the terms 'infancy' and 'childhood' here employed point, is obtained from this: —

Man, from first infancy to extreme old age, undergoes several states as to his interiors. . . . The first state is from birth to the fifth year of his age. . . . and is called *Infancy*. The second state is from the fifth year of age even to the twentieth; this state is the state of instruction and of knowledge, and is called *Childhood*. (*Ibid.*, n. 10225.)

Yet the event in the Lord's life on earth by which His "first instruction" was represented — the flight into and sojourn in Egypt — occurred, as necessarily follows from all the circumstances of it related in MATT. ii, 13–18, when He was only a few days old; thus, long before He had attained the period of childhood, proper to the instruction signified by the sojourn in Egypt. It seems certain, therefore, in the light of the doctrine cited, that the representative event, in this instance, cannot possibly have synchronized with the thing and state it represented. The occurring of the event in those very first days of the Lord's earthly life, rather than at the period when the instruction represented was taking place, would seem to have been because by it was especially signified, not merely this instruction in general, but His *first* instruction in particular.

We find, then, that the principle that everything that happened to the Lord when He was in the world was representative, does not by any means involve, as is generally assumed to be the case, that the internal state, or change of state, represented by any given event, coincided as to time with the external event by which it was represented.

This conclusion is, of course, in conflict with the other assumption, — also, the writer believes, very general, — that with the Lord the spiritual or internal thing represented was *the cause*

of the happening of the representative event. This assumption is, in its turn, at variance with the explanation furnished in the writings of the Church of the fact that those events were thus representative in their character. The explanation there given, is, that all these things "happened of *Providence*, to the end that Divine things might be represented" (Arcana Cœlestia, n. 5291; see also, to precisely the same effect, nn. 5620, and 5688). The notion, therefore, that the representative events in the Lord's earthly life flowed from, and were thus produced by, the Divine things that they represented, must also be set aside, as not in accord with doctrine; according to which they (*a*) "happened of Providence," and (*b*) happened "in order that Divine things might be represented," — thus, *not* because the Divine things they represented had just taken place, and the representative events followed as a consequence.

From this doctrine, it further follows that no rule is deducible from the nature of the case, as to whether the representative events (*a*) co-incided with, or (*b*) ante-dated, or (*c*) post-dated the Divine things represented by them. As already noted, there is solid ground in doctrine for believing that the descent into Egypt ante-dated the thing it represented: on the other hand, a careful study of the matter has led to the conclusion that the representative event called the "Ascension" post-dated the thing represented by it. As it has, the writer believes, always been taken for granted in the New Church, that the actual "Ascension to the Father," and the representative appearance of it witnessed by the early disciples, forty days after the Resurrection, so intimately involved one another as to be practically one and the same event, the conclusion just announced will possibly produce, in many minds, something of a shock, and be received, at the outset at all events, with incredulity. The writer has much confidence, nevertheless, that a careful and impartial examination of the evidence in question, will bring the majority of those who make it, to the same conclusion as he has himself reached.

The actual Ascension was, of course, what is signified by the

words "ascend [or go] to the Father," which the Lord so frequently used during the hours shortly before His death, of His sayings at which time we have the fullest record in the thirteenth to the seventeenth chapters, inclusive, of John; and by "ascending to His Father," we read, "the Lord meant the unition of His Human with His Divine, the human from the mother being fully rejected (Apocalypse Explained, n. 899). Again, "that the Lord ascended to the Father signifies, that He united the Human Essence to the Divine Essence" (Arcana Cœlestia, n. 3736). This "unition" — a very peculiar term, by the way, manifestly importing something more radical and thoroughgoing than simple "union" — is evidently, the very fulness of union, which being achieved, the Human was "*altogether* glorified"; and concerning this we have the still further instruction, "When the Lord was in the world, He first made His Human Divine Truth; . . . and afterwards, He *altogether* glorified His Human, *and made it Divine Good*" (*Ibid.*, n. 6864). "Altogether glorifying" the Human, therefore, is the same thing as "making it Divine Good"; and, inasmuch, as the expression "the Father" signifies the Divine Good (see *Ibid.*, n. 7499, to be cited presently), the "making of the Human Divine Good," is the direct signification, according to the terms, of "ascending to the Father."

The question next to be determined, is, *when* the Human was "made Divine Good." The usual idea, the writer believes, — as he hinted earlier — is, that it was at the moment, forty days after the Resurrection, when the Lord finally withdrew from all personal communication with His disciples; and that the intervening forty days were spent in the process of making it so. The writer does not think it too much to say that this idea is totally destitute of any foundation in the writings of the Church, and has, as a matter of fact, not been derived from them at all. It seems to be a case in which New-Churchmen have unsuspectingly jumped at a conclusion, instead of working up to it by a patient study of doctrine bearing on the question, — a diagnosis which will be found to be borne

out by an examination of the doctrine concerned. Let us glance at that doctrine.

First, glorification embraced "two states"; and let us mark well what these two states were:—

> The *first* state of glorification of His Human was (*a*) to make it Divine Truth, and (*b*) to conjoin it with the Divine Good that was in Him and was called "the Father," and thereby to make it the Divine Good of the Divine Love; . . . the *second* state of His glorification was to act from the Divine Good of the Divine Love, which was effected by means of the Divine Truth proceeding from the Divine Good. (Arcana Cœlestia, n. 10076.)

The first state of the glorification, therefore, had two stages or steps, designated by (*a*) and (*b*) respectively in the above extract: the first stage or step of that first state being the making of the Human Divine Truth; and the second stage of that first state being the making of it Divine Good, — this second stage of the first state of the Lord's glorification of His Human thus being, we recall, what is signified by the Lord's "ascending to the Father."

The same important fundamental doctrine is taught elsewhere; though with a slight variation of the terms, which may throw further light upon the meaning of the teaching and which still further emphasizes the teaching itself. Thus:—

> The first state of His glorification was to make His Human Divine Truth and to unite it with the Divine Good that was in Him; and the second state was to act from Divine Good by means of Divine Truth. (*Ibid.*, n. 10057.)

And again:—

> The first state of the glorification of His Human was the implantation of Divine Truth, and its unition with Divine Good; hence the Lord, when He was in the world, made His Human Divine Truth, and also, by the unition with the Divine Good that was in Him, made it Divine Good. . . . The second state of His glorification is that from the Divine Good proceeds the Divine Truth which is His Divine in the heavens. (*Ibid.*, n. 10060.)

Further, this "Divine Truth proceeding from the Divine Good," acting by means of which constitutes the second state

of the glorification of the Lord's Human (see *Ibid.*, n. 10076, above), is the "Paraclete," the "Spirit of Truth," or the "Holy Spirit." For,

> When the Lord was in the world He was Divine Truth, and then the Divine Good in Him was "the Father"; but when He was glorified, then He became Divine Good even as to the Human: the Divine Truth, which then proceeds from Him, is called "Paraclete," or "Spirit of Truth. (*Ibid.*, n, 8724.)

And again:—

> By the "Paraclete" is meant the Divine Truth which the Lord *was* while in the world, and which, since He glorified His Human and departed out of the world, *proceeds from Him.* . . . The Lord, when He departed out of the world, became Divine Good even as to the Human; . . . and then, from the Divine Good, which is Himself, the Divine Truth proceeds. (*Ibid.*, n. 9199.)

And still again:—

> The Lord when in the world was the Divine Truth; but afterwards, when He was glorified, He became, as to the Human also, Divine Good, from which then proceeds the Divine Truth, which is the "Spirit of Truth," or the "Holy Spirit." (*Ibid.*, n. 8127.)

In the last but one of these passages, namely, "Arcana Cœlestia," n. 9199, there is, it will be observed, a slight difference of statement, as compared with "Arcana Cœlestia," n. 10060, above, as to when the Human became Divine Good; this (as well as the making of it Divine Truth) taking place, according to the latter passage, "when He was in the world," and, according to the former, "when He departed out of the world." The explanation would seem to be simply that, in the former case, the expression, "when in the world," reaches in meaning only to the moment of the death on the cross, while in the other its scope is extended so as to include the whole period occupied in making the Human Divine, part of which process, as we learn elsewhere, was accomplished after the death on the cross. It is, of course, obvious that the Lord could not fully have "departed out of the world," until He had completed the making of the Human Divine.

More particularly still, as to when the Human was made Divine Good, we have the statement: —

> After the Lord, as to His Human also, was made Jehovah, that is, the Divine Good, which was *after the Resurrection*, He was no longer the Divine Truth; but this proceeded from His Divine Good. The Divine Truth which *proceeds from* His Divine Human is the Holy Spirit. (Arcana Cœlestia, n. 6993.)

On this point, indeed, namely that the Lord made His Human Divine Good "after the Resurrection," probably all students of the writings of Swedenborg are agreed. The question as to which difference of opinion would be disclosed, is as to the distance of the time subsequent to the Resurrection at which this work was completed.

That it was not completed immediately afterwards, is clear from the Lord's words to Mary Magdalene, on the Resurrection morning: "Touch me not; for I am not yet ascended to My Father" (JOHN xx, 17); that is, as we have learned, "not yet become the Divine Good." From this, there is no escaping the conclusion, that, after the Lord's Resurrection, it was either not possible, or else not orderly and therefore not allowable, for men in the world to touch Him until He had not merely risen from the sepulchre, which He had then done, but also "ascended to the Father," which, as clearly, He had not then done.

But, the same day at evening, when the two disciples, recently returned from Emmaus, were telling the others "what things were done in the way, and how He was known to them in breaking of bread" (LUKE xxiv, 35), Jesus Himself, standing suddenly "in the midst of them" (verse 36) *invited* them to touch Him: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have" (verse 39). The inference seems irresistible, and is, we believe, absolutely sound, that the Lord had "ascended to His Father," in the sense of JOHN xx, 17, in the interval between the prohibition of the morning and the invitation of the evening; that He was therefore, *then*, "the Divine Good

also as to the Human," and, from that point on, was in the "second state" of glorification, in which He "acted" upon the disciples "from the Divine Good by means of the Divine Truth" (Arcana Cœlestia, n. 10057), which then "proceeded" from His Divine Human and was what is signified by the "Spirit of Truth," or "the Holy Spirit" (*Ibid.*, n. 8127) — an inference strongly corroborated by other considerations to be hereafter adduced.

The writer is aware that the idea prevails among New-Church students that the explanation of the change from prohibition, in the morning, to invitation, in the evening, is to be sought, not in any change in the state of the Lord's Human, but in the difference in the persons to whom the prohibition and the invitation, respectively, were addressed, — it being Mary Magdalene, a woman, who was forbidden to touch Him until He was "ascended to the Father" (and this on account of a supposed higher representation in her than attached to the general body of the disciples, which necessitated His Human being the Divine Good before there could be conjunction with the state represented by her, though *not* before there could be conjunction with the state represented by them) and the other disciples, presumably the men, who were invited to touch Him.

Now, quite apart from the fact that there is no teaching in the writings of the Church to this effect, all the evidence points to the conclusion that Mary was *among* the disciples whom the Lord invited to touch Him in the evening of the Resurrection day. In JOHN xx, 18, we learn that, immediately after the Lord had said to Mary, "Touch me not; for I am not yet ascended to My Father" (JOHN xx, 17), and in obedience to a command by which the prohibition was at once followed, — "but go to My brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God," — Mary Magdalene *returned* to "the disciples" (verse 18), with whom she had been before (see verse 2), and appears to have continued all along, and "told" them "that she had seen the Lord, and that He had spoken these things unto her." It was

"the same day at evening," the narrative continues, "when the doors were shut where *the disciples*" — and there is no ground whatever for assuming that Mary was not with them still, as she most certainly had been a short time previously — "were assembled for fear of the Jews," that Jesus came "and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad when they saw the Lord" (verses 19, 20). And surely, this is the same appearance as the one related in LUKE xxiv, 36, 40, 41: "Jesus Himself stood in the midst of them and said, Peace be unto you. . . . And when he had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy," etc. And it was at this appearance that the Lord gave the invitation: "Handle me and see," etc. (verse 39); and there were present, at the moment, "the eleven . . . *and them that were with them*" (verse 33), who included, earlier in the day, the "women of their company . . . who were early at the sepulchre," etc. (verses 22–24); *which "women" were* "Mary Magdalene, and Joanna, and Mary of James, and others that were with them" (verse 10). Altogether, the historical probability that Mary was among the disciples to whom the invitation to "handle" Him was addressed by the Lord, on the evening of the same day as that on the morning of which He had said to her, "Touch Me not, for I am not yet ascended to My Father," is almost overwhelming; and the idea that the explanation of the change from prohibition in the morning to invitation in the evening lay in any difference of representation between her who was forbidden, and those who were invited, to touch the risen Lord, falls to the ground.

That the Lord's state had actually undergone change during the day is strongly corroborated, if not conclusively proved, by the fact that it was in this self-same interview, on "the same day" — that is, the Resurrection day itself — "at evening," that the Lord, after saluting the disciples, "breathed upon them and saith unto them, Receive ye the Holy Spirit" (JOHN xx,

22); a thing He could not have done, had He not been at the time fully "glorified"; for, until then, there was no Holy Spirit: "the Holy Spirit was not yet, because that Jesus was not yet glorified" (JOHN vii, 39). This also is the express teaching of the Doctrines: —

> The Lord, when in the world was the Divine Truth; but afterwards, when He was glorified, He became, as to the Human also, the Divine Good, from which [namely, from the Human *become* Divine Good] then proceeded the Divine Truth which is called . . . the Holy Spirit. (Arcana Cœlestia, n. 8127.)

The mere fact, therefore, that the "Holy Spirit" at this time "proceeded from" the Lord's Human proves conclusively that the Human *had then become* "the Divine Good"; for it is from the Human become the Divine Good, as we have just seen, that the Holy Spirit "proceeds."

This point is placed beyond doubt by the fact that, in one passage of the writings of the Church, this incident is referred to as proving, that, at the time it occurred, the "Lord's complete unition with the Father," which we learned earlier was "the making of it Divine Good" (see *Ibid.*, n. 6864) had already taken place: —

> The Lord's glorification was His complete unition with His Father, who was the Divine Itself in Him from conception; and the Holy Spirit was the Divine Proceeding from Him *after* His glorification, JOHN xx, 22. (Brief Exposition, n. 32.)

It was at this point, therefore, and thus by the evening of the Resurrection day, that the first state of the glorification of the Lord's Human was completed by its becoming the Divine Good. It follows that, *from* this point on, the Lord was in the second state of His glorification; which is that, "from the Divine Good proceeds the Divine Truth." (Arcana Cœlestia, n. 10057.)

In the "forty days" of ACTS i, 3 — signifying "what is plenary as to instruction and influx" (Arcana Cœlestia, n. 9437)— that elapsed between the Resurrection evening (when, according to what we have now seen, the "actual" or "real" Ascension had already taken place) and the "representative" Ascension

(or the representative appearance of the Lord's body being borne upwards through the clouds of the spiritual world before the opened spiritual eyes of the assembled disciples, which was the last of several representative appearings that had taken place in that period), the Lord was in this second state of His glorification; and therefore was "acting" upon the disciples "from the Divine Good," which He then was "by means of the Divine Truth, or Holy Spirit," which then proceeded, and has ever since proceeded, from Him. And the purpose of His thus acting upon them, is not difficult to perceive. It surely was for the sake of educating and confirming them in the great truths, so difficult for them to learn and believe, namely, (1) that He was risen, indeed, and was then and thenceforth for ever living and not dead, as they had at first supposed, and (2) that He was, in the Humanity in which He thus appeared to them, the very and only God, until they were at length able to bear and believe, and in due time to go and preach to all the world, the transcendent truth (beyond their ability to receive without being thus "acted upon from the Divine Good by means of the Divine Truth" during the intervening period)— "All power is given unto me in heaven and on earth" (MATT. xxviii, 18), and to receive their commission: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo I am with you all the days, until the consummation of the age, Amen" (*Ibid.*, 19, 20), as His last personal word to them; and thus capacitating — as He had, on His first manifestation of Himself to them after His Human had become the Divine Good, enjoined — them to actually "Receive the Holy Spirit," and find His promised being "in them" (JOHN xiv) sufficient, without any more personal manifestations. And then, after a brief interval of being left to themselves, — "tarrying in Jerusalem" (LUKE xxiv, 49) — in which to sub-consciously, if we may be permitted the term, garner in and assimilate the wonderful teachings imparted to them by the Lord

in this "second state of the glorification of His Human" and to usher in the new state that was shortly to follow, they could, and did, "receive the Holy Spirit," and so were actually "endued with the power from on high"— in the midst of representative appearances of its communication (Acts ii, 2–4) — which alone could make their Apostolic labors effective.

The historical, or visible, or "representative," Ascension, therefore, was thus the last of those post-Resurrection appearances to the disciples, in which the Lord, in "the second state of the glorification of His Human," "acted upon them from the Divine Good by means of the Divine Truth" that then proceeded from Him, with the purpose and the results that we have seen.

James F. Buss.

# AN ESTIMATE OF THE NEW THOUGHT.

## II. Criticism.

In our consideration of the New Thought in the preceding number of the New-Church Review, we undertook to put the doctrine in as reasonable a light as possible, to create for ourselves the world of imagery and optimism in which the cardinal issues of life circulate about affirmative thought. For it is plain that we must take up our position in this affirmative world, before we can evaluate or correct the doctrine. Say, if you will, that these therapeutists are wrong in their views about man, vague in their notions about God as immanent life, presumptuous in their claim that any one can become a Christ, one-sided in their emphasis on thought at the expense of will, unsound in their views of sickness and sin; but these are not the vital points. Before one can persuade the mind-curers to adopt other views, it is necessary to find a common ground on which to meet them, and offer a better explanation of their therapeutic experiences.

Still regarding these teachings in a sympathetic spirit, let us ask, What are the values of the silent method which Mr. Quimby devised? In the first place, people who had never thought of looking within to discover the causes of their misery, have gained the idea that they are responsible; hence they have begun to analyze and investigate. This has meant for many, the discovery of a new world, the beginning of a long process of growth. The claim that thought is omnipotent, marks only a stage in this process. After a time these people begin to think more about conduct than about thought. Take them a stage farther along, and you will find them insisting that a man must moderate his appetites, eat purer food, give up smoking and drinking, breathe deeply, exercise in the open air, live a simpler life. In short, the doctrine changes from a mere mind-cure,

to one that touches the whole of life. The best way to help those who are passing through this transition is to indicate the next step beyond the one already taken. The outcome might well be a rational attitude towards the conditions of our natural existence in which the function of thought is to take all these matters under careful consideration. Let the process go far enough, and it becomes a question of the factors in human life which have led men to insist that our fundamental problem is not one of ignorance but of sin. He who meditates in optimistic silence, claiming his oneness with God, has made a beginning. He who resolutely faces himself, admitting his sins as well as his follies, has advanced further still.

The New Thought stands for an attitude along the way of life. It fosters independence in place of the old-time subservience to creeds and systems; it encourages a man to think for himself, instead of accepting any man's opinion as truth; it stimulates belief in individuality, prepares the way for liberality and freedom, open-mindedness and charity; it gives new incentives, suggests new ideals. Moreover, it opens doors into the strangely fascinating world of psychical experiences, inner visions, the phenomena of clairaudience, clairvoyance, and the like; and while many of its followers linger in the side-issues which these interests reveal, it has the merit of leading past the pitfalls of mediumship towards the larger world of heavenly communion. By sending men to the immediate sources, it at least starts them on their way so that they will never be satisfied with mere authority.

The practice of putting before the mind such sentences as, "I am awake to my own divinity," "I have faith," "I hear the still small voice," "I affirm spiritual freedom," "I have overcome the world, the flesh and evil. I am pure. I am strong. I am healthy. . . . I rule bodily conditions,"* has been used with real benefit by large numbers of people. The advantage is that instead of merely general thought, it fosters concentra-

*These affirmations are taken from Henry Wood's "New Thought Simplified."

tion, showing you that much depends on your objective. An objective pursued with confidence, is no doubt a genuine spur to action; for the mind tends to give itself to what it believes. This corresponds to the re-established confidence which the wise physician seeks in the re-education of a nervous invalid. The woman who can win it for herself is farther on than the one who must be persuaded to adopt it. Moreover, our subconsciousness is a factor; and there is an advantage in instilling an affirmation into the mind during the moment of favorable receptivity. The minds of some are weak enough to require an authoritative word of this sort. You and I do not care for this kind of thing. We prefer to reason, not to allow any one to insinuate a germ when we are caught unawares; but that is because we already know ourselves in part, in the clear light of day. It is conceivable that some need to declare that they are pure now, in order to begin to become so; while you and I are ready to face our impurity, and look through it with valiant eye.

Furthermore, the habit of meditating on ideals has been for some a means of entrance into real spiritual experience after they had lost hold of Christian faith, and wandered afield. This is perhaps the most important result of mind-cure practice. People who have sought mental therapeutists solely to be rid of physical ills, who expressly stated that they did not wish to hear a word about spiritual thought, have gradually changed; not through the persuasions of the healer, but because of the upliftment experienced during the silent treatment. Sometimes the personality of the therapeutist has been the real factor in such a change, and the upliftment might well be accounted for as the influence of an active mind on a receptive one. However this may be, the influence has been attributed to divine sources, and a new interest has been awakened. The resulting beliefs are somewhat as follows.

Man possesses an inner faculty or God-sense for the immediate apprehension of divine power; he is capable of receiving divine truth intuitively, and hence of discovering what things are spiritually real and true. The divine life enters through

this faculty or sense, also through the subconscious mind, especially during our sleeping hours. The life thus received renews and heals, strengthens and guides. Each of us may be thus renewed and guided; hence each may become a law unto himself. To receive is to be able to give; hence each may "radiate" hope, send out good cheer and love.

The element of value here appears to be the stress placed on experience as first in the order of reality; on the power you and I have to verify spiritual truth for ourselves. It appears reasonable to the new devotee to put such experience above everything else. In this emphasis on inner individual experience lies the strength and also the weakness of the mind-cure doctrine.

What has been the general result of acceptance of this practical optimism? The growth of the doctrine has been attended by a sufficient number of cures so that it has met with enthusiastic acceptance, and its followers have faithfully lived by it. Gradually they have extended the affirmational method to include other matters, such as worldly success, and have declared even poverty to be a disease. Some have steadily parted company with the world of fact, and have passed over to Christian Science. Others have modified their views, and admitted the value of physical methods of cure. Meanwhile the general principles have been assimilated by the public in other terms. On the whole, the tendency has been towards the acceptance of an idealistic way of thinking. Some have remained faithful to the church, and have proved that one can assimilate the sounder principles, and be at least as good a Christian as before.

As a class these therapeutists take little interest in facts, even those that might be said to support their views. No record of cases is made, nor is any distinction drawn between the experiences "in the silence" and the theory which is said to explain the experiences. The thought is assumed to be true because it brings results; and the percentage of successes is large enough so that there is no inquiry into the failures. The patient who is restored usually becomes an advocate of the doctrine and there the matter ends. Untrained in the special sciences, even the leaders are unable to single out the salient facts. The typi-

cal devotee slides over the unpleasant side of life, avoids all sensational and disagreeable news. The only considerations of consequence are those implied in such affirmations as "I am spirit," "I am God's perfect child, sound in mind and body." All else is a shadow, "an error of mortal mind." This attitude was well expressed in a remark I once heard from a devotee at a conference where an unpleasant controversy was in progress, namely, "I see only harmony." That is, she, a fomenter of discord, was affirming the harmony which she believed should prevail.

There are many situations in life where all of us follow this method. We affirm success, determined to know no such word as fail. In our moral idealism we declare that the right shall prevail, despite the apparent injustice of the world. Nevertheless, to insist on this procedure to the last would be to create a theoretical world remote from the one actually presented. Our age deeply reveres facts. We believe in penetrating behind the scenes, that we may know just how men live. We look for the laws and meanings of events and things in the events and things themselves. From this point of view, the ideal may be said to be immanent in the real or actual. God is in His world re-making it in moral and spiritual fashion. We take little interest in abstract statements and affirmations; what we wish to know is the vital point of the changes even now taking place around us. The appearances which the New-Thought people disparage may well be safer guides than the affirmative ideals which they substitute. Hence the corrective is found in a frank return to life accepted for what it is, and all that it is, with no facts ignored. Our instincts, our physical promptings, may on occasion be safer guides than any affirmation; for we may avoid the illusory beliefs that work mischief with people who undertake to "demonstrate over" nature, on the assumption that there are no powers in nature which the spirit of man cannot overcome.

To depart from the position that human thought is central and creative at one point, is to find that we have departed from

it at all points. Our powers of thought were evidently given us to understand, not to rule, nature. It is the man of science who is our guide, for he shows us that we must eliminate preconceptions, make allowance for the personal equation, in order to know nature as a real system, universally objective in space and time.

Now, Mr. Quimby undoubtedly meant to attain this same objective standard; for it was not man's thought of himself, but God's wisdom concerning him, that Quimby had in view. But, as I have already indicated, even Quimby's theory was one-sided, and the later development of mental healing led to increased emphasis on thought. The correctives of this position will be found, if we compare it with the science of to-day.

Looking at the subject in a psychological light in the first place, we are reminded of the scientific conclusion that every mental state is grounded in, or at least related to, a condition or event of the brain. Modern psychology does not confirm the supposition that thought or the intellectualizing factor of mental life is fundamental or central; but puts the first emphasis on volitional activity. A thought or mental picture becomes an actual object of action only in case there is no inhibitory activity. The mere fact that one makes an affirmation, such as "I am healed," however great the emphasis, is no guarantee that it will eventuate in the proper physical change. It is followed by an appropriate result only in case there are many other factors at work. That is, the decisive considerations are, the temperament of the individual, the degree of his ignorance or knowledge, the general psychophysical condition. Hence to know the facts in regard to a mental cure, to know whether it actually takes place, and whether or not it is permanent, you must know not only the general type and state of mind, but the state of the brain and nervous system, and the physical organism as a whole. You will then be able to assign thought to its appropriate place.

Scientific psychology finds certain evidences in favor of the existence of subconsciousness, but does not support the belief

that there is a separate subconscious mind. It tends rather to coördinate subconscious phenomena with unconscious cerebration, and to explain as many facts as possible in physiological terms. Some of the results achieved under mental-healing practice would appear to be due to the relaxation of nervous and muscular tensions accompanying the processes of mental treatment. There would still be good reasons for cultivating inner quietude, but the explanation would be different.

The acceptance of scientific psychology implies a return to the scientific theory of disease and its cure. That is, disease is psychophysical in character, and the recovery of health is primarily due to natural processes. The therapeutic power is not imported into the organism, but is resident there. Various agencies coöperate with nature in the removal of obstacles, and the readjustment of conditions. The removal of nervous tension is a help; likewise the overcoming of fear and all other emotional excitement. A quiet, trustful state of mind, together with a corresponding condition of the nervous system, is a great aid. So is any changed psychophysical activity that furthers the processes of nature. But nature herself is competent to bring about the restorative processes that are in any way possible, that is, when there are no organic changes or destroyed tissues to prevent. Even granted that the coöperative agency is the highest angelic source from which man ever drew power, the therapeutic process must have a natural basis, just as all the works of God in the visible world take place in accordance with universal laws and resident forces, under precise conditions. To say this is not to deprive any mental therapeutist of his prerogatives. It is simply to show that whatever he accomplishes is wrought under established natural conditions.

With this correction in the psychology of mental healing, the centre of interest is transferred from thought to the will. Spiritually stated, it is a question of coöperation between the human will and the divine. The human love of doing good is regarded as a channel for the divine influx. The suggestion or affirmation is secondary. What is called for is not exaltation of the

affirmative self, but the self's humility. The affirmation would then be the mental occasion, while the cause or efficiency would be spiritual. The change of emphasis prepares the way for an explanation of the unusual cures wrought in the pioneer days of the therapeutic movement. It assimilates Quimby's view at its best point, namely, his conviction that the divine wisdom was the real efficiency in his therapeutic work, and completes his view by adding to his conception of the divine wisdom that of the divine love. Stated in other terms, spiritual healing is accomplished through spiritual consciousness, devout realization of the presence of God. Just as a clergyman might be prompted to utter the word of forgiveness and love which touches the heart of a sinner, thereby fulfilling his high mission as a servant of the Holy Spirit, so a spiritual healer might in earnest silence and friendly conversation fulfil his humbler function, taking no credit to himself.

But to transfer the efficiency from thought to will, thence from the human will to the divine influx, is to account for the spiritual results only. We still have to consider the accompanying physiological processes. That is, we are attempting to single out and to analyze the spiritual, mental and physical elements which in the usual mental-healing theories are regarded as one. This will prepare the way for the avoidance of pantheism and mysticism. For the Christian values of meditation and therapeutic silence are one consideration, while the curative principles are another. One might accept the therapeutic method, yet discard the theology; or accept the facts of the realizational silence, and yet hold that the therapeutic principle is not yet proved. These distinctions are highly important, as we shall presently see.

First a word in regard to the therapeutic principle regarded by itself. Have the New-Thought people established their point that disease is an "error of mind," while thought is its cure? Or, doing them more justice, have they shown that the inner states such as fear, anger, uncharitableness, worry, excitement, selfishness, are the real disease, while the physical

disturbance is an effect or shadow? It does not appear that they have, nor that they have proved that the silent treatment is a universal panacea. It would seem more reasonable to distinguish between the disease as essentially physical, and the accompanying mental states as amenable to suggestion. This is not to minimize the power of mental treatment, but to assign it to a special place among other agencies. On soundly scientific grounds we may readily say that affirmative thought is effective, while refusing to exalt it to the supreme place. That is, it is plainly one proposition to declare that thought is central, decisive, formative; and another to hold that thought is a helpful agency on the mental side, while decisive changes are taking place within the physical organism. Thought, I repeat, may indeed calm the mind, remove fear, and create a favoring state where discord formerly prevailed. This accomplished, the altered psychical activity is surely more in accord with a normal state of the nervous system than the old state of fear and anxiety. But this does not prove that thought is the decisive agency. Unless the physical change occurs too, the new state of mind is not likely to be far reaching.

The cardinal fallacy of this one-sided doctrine is the assumption that a change in the combination of thoughts produces a corresponding change in the functional and organic states of the body; or, more generally speaking, alters the conditions of life and brings wealth where poverty reigned before. A change in mental attitude may indeed put me in a position to work for wealth and win it, but it is my work that brings the wealth, not my thought. Until wealth becomes my chief interest, my prevailing affection, it would be in vain for me to affirm, "I am wealthy, I am rich, the money I want is mine." If the possession of money becomes my chief interest, I shall start out soon enough to secure it. I shall succeed only in case I am able to adjust my activities to the conditions of the natural world in which I live. It is these natural conditions which the New Thought passed over.

The same conclusion follows in the case of foods and other

substances put into the body. If I hand you a bread-pill, telling you it is an efficient medicine of a well-known type, and if you believe me, you will take it under the supposition that it possesses medicinal properties. On the other hand, if I give you a pill with a powerful drug in it, telling you it is a bread-pill, you will take it with a very different expectation. Now, the results may or may not appear to coincide with the expectation in each case; but if they do, the result does not prove that the sole quality possessed by either pill lay in the thought attached to it. The most that can be proved is that your mental state corresponds with your belief according to your confidence in me. The result produced on your organism by the pill is a matter for physical science to decide. It is absurd to say that foods and drugs are devoid of native qualities. Even if I hypnotize you into the belief that a bread-pill is a drugged-pill, so that an effect similar to that which the actual drug would cause is produced, I do not thereby disprove the chemical theory of matter. What I prove is, the power of an affirmation over a mind that accepts it. The mind is indeed a cause in its own realm; but the relation of mental states to physical events cannot be explained on the assumption that thought is formative.

We have no doubt long stood in need of a practical way to put the mind into the most favorable attitude, so that, in times of illness and sorrow, one shall dwell not on the pain but on the ideals of peace and inner repose which lift the consciousness to a higher level. Granted a mind absorbed in higher things, free from fear and other exciting states, nature can then do her utmost for us. The further we carry this process, the less need there may be for physical means of aiding nature, the practical outcome being an obedience to nature such as that exemplified by the instinctive life of animals in their complete relaxation when suffering from an injury. But one may adopt this practical method of removing inhibitory states of mind without accepting the mind-cure as a whole. To coöperate with nature is a matter of common sense, and it is well to have the way made plain.

We have also stood in need of a method by which the spirit may be enabled to triumph over the flesh. No doubt this is what the mental-healing people have sought in their attempts to "demonstrate over" pain and adverse conditions of all sorts. Many have indeed hoped to attain a condition similar to St. Paul's, when he held the viper without harm. But one may well go one mile with them without going five or six. There are times when the only sensible course to pursue is to employ physical means; as we do when we have an aching tooth or a broken arm. No one knows just how far the power of the will or spirit may be carried; but most of us would prefer to be conservatively cautious. The supremacy of the Spirit, that is, the Holy Spirit, is one thing; while the alleged supremacy of the human spirit or will is another.

Let us say that even in the case of so-called mental diseases such as insanity, the actual disease is chiefly physical and must be explained in physical terms. For it then becomes a question of removing obstructions and tensions, producing functional and organic changes when possible; and we know that various methods are effective according to the case. The proper function of thought in the first instance is to take thought, that is, to discover the root of the trouble, and learn from those who are most competent what should be done. One should be as free to regard the mind as under the influence of the body, as to look for the effects of thought upon the physical organism.

Take the case of fatigue as an illustration of the general principle. As important as it may be to rise above the consciousness of fatigue, giving ourselves whole-heartedly to our work, believing we have power to accomplish what is on hand, it is far more important to know when to make allowances for fatigue, lest one sap life's forces, or permit weariness to color one's mood and affect one's attitude towards the world. For a man might hold his thought aloft in abstract enthusiasm at the expense of his physical welfare, affirming that he is well when he needs to know that he is ill. The wise man knows when he has worked long enough, understands that he must

rest his organism, and give nature full sway. Accordingly he adapts his conduct to the conditions which nature imposes, well knowing that he had not the slightest choice in the arrangement of those conditions. It never occurs to him to try to "demonstrate over" nature; for he knows that to dwell on the mental conditions of life at the expense of the physical, thereby affirming his freedom to work as long as he likes, would be the acme of folly. What he can do with discretion is to work more quietly, without haste, adding to his efficiency, and making better use of his energies. But this is a question of the conserving of nervous energy, not of an attitude of mind. He is eager to rid the mind of all illusions, that he may know where he stands, what his actual powers are, and how to use them. So in regard to disease, the wise man would set about to alter the mode or conditions of life which made the disease possible. His interest is to live rightly, that he may be well. He believes as ardently as the follower of the New Thought, that God meant us to be well; but he declares that the first essential is adaptation to the conditions of normal life.

Unfortunately for its devotees the New Thought has created a new misconception by its assumption that the attitude of mind draws the conditions of life, that thought is the decisive factor. For as long as people believe this they will employ merely mental methods, expecting to gain through affirmation what can be won only through physical changes. The danger lies in dependence on mental methods when there may be serious organic conditions ignored or glossed over, so to speak, by the prevalent optimistic temper. Experience has made the mind-curers more cautious as time has passed; and one hears them saying more about the importance of pure food, deep breathing, physical exercise, and other means of aiding nature. But there have been martyrs to the cause through mistaken zeal; and with all due respect to the leaders, one deems it as important to detect the fallacies as to be sure that one makes full use of the idealistic affirmations.

The cardinal fallacy, I have said, is the enormous emphasis

put upon thought, elevated to the central position and raised to the cosmic power. The second fallacy follows from this. It is involved in the supposition that the individual, instead of law, nature, God, is the decisive factor. Now, I would not underestimate the self-reliance and independence which the New Thought has fostered. One of the best features of this movement is the belief in higher powers and inner resources, the conviction that each man can and should live for himself. At this point the New Thought has a real contribution to make, as I have already tried to make plain. But it is one thing to send a man to spiritual sources that he may know himself as a soul, and live as a child of God ought to live in this great cosmos; it is quite another to stop at the right place so as to avoid the exaltation of the individual at the expense of God, and Christ, and the universe.

To reject the psychological emphasis on thought is, we have seen, to return to the time-honored belief that the will is central in man. That is, it is first of all a question, not what a man thinketh, but what his prevailing love is. To tell him that life is what his thinking makes it, that what he affirms that he becomes, may be to send him off on a tangent for many years. This is precisely what has taken place in the case of some New-Thought people. The same affirmations are used over and over; and month after month they are printed in the mental-healing periodicals. The habit of entering the silence to "realize" and meditate, has become well-established. At the time of the San Francisco earthquake, for example, word was sent out that a New-Thought club of Boston people would gather at a certain hour "to hold the thought" for the benefit of the sufferers. This vaguely general holding of the thought seems farther removed from good sense than the prayers of old which were sent up to God on the supposition that He would change the workings of the cosmos to suit; for the old-time prayers had at least the merit of concentration towards a definite being, while these thoughts are wholly general. The assumption is that the individual as an affirmative agent is the most potent factor

in life. It was in accordance with this assumption that a New-Thought leader expressed surprise at the Spanish-American war; for, said he, "I supposed the New Thought had gained a greater hold in this country than that."

These assumptions imply the notion that thoughts can gather their like to such an extent as to be supreme over all other influences. This, I have shown, is a cardinal misconception. Yet our inquiry has brought us into view of principles which assimilate the truths while making allowances for the fallacies. The emphasis belongs not on man, but on God; not on human thought, but on the divine will and the laws of nature. Our clues are found in all the processes that have made man what he is. If he has lived a life of excess, no treasury of subconscious ideas will buy his release. If he has lived wisely, close to nature, his subconsciousness may well have aided him. All depends upon the vital centre, the actual mode of life, physical as well as spiritual. Place emphasis at the right point, and you may make excellent use of the New Thought.

The same conclusions follow, if we analyze the method of realizing the presence of God. It is clear that the mental therapeutist takes his experiences too seriously, and by so doing lapses into the fallacies for which mysticism has been notable wherever it has appeared; namely, the exaltation of emotion or feeling as universal at the expense of reason, the pantheistic identification of the finite with the infinite, the adoption of metaphysically unsound first principles. It is well known that no experiences are more deceptive than our emotions. An emotion is confessedly personal, finite; it is not a guide in itself, but is of value when directed towards a worthy object. The actual, given experience is oftentimes largely physical; that is, it is mainly a sense of well-being, of vague suffusiveness in which all distinctions are lost. The uncritical person easily mistakes this physical upliftment for spiritual quickening. The mere experience is inconclusive, and comports with various types of explanation. The actual emotion is one thing; the interpretation another. To say that one "feels" God, or "is" God, that

the soul is "one with God," that one "realizes the Christ within," is in each case to arrive at a conclusion. The mere emotion does not show what is felt. One man might insist that he became one with God in an ecstasy of feeling, while another would with equal truth maintain that he experienced the presence of Christ. That is, psychologically the two experiences might be similar; only on other grounds could one reasonably contend that one communed with God or with Christ.

Ordinarily the mystical sense of oneness with heavenly realities leads to pantheistic conclusions. But need it be so? Instead of declaring that "I am God," it might be more rational as well as more modest for me to say, "I am deeply absorbed in myself, in my own feelings." The resource would be, not surrender to the feeling of mystic union, but the sane development of thought in such a way as to distinguish emotional facts from personal implications and theological assumptions. Reason, not emotion, yields universals. What is required is comparison of rival interpretations; for instance, the view that the soul apprehends an impersonal Absolute, or that one experiences the presence of God the Father, or Christ the Son.

Are there any values in this new practice of the presence of God which Christians may not assimilate by avoiding the pitfalls of mysticism? I know of none. If "the pure in heart" shall see God, if the Father knows "what things we have need of" even before we ask Him, why may we not make our prayers as concrete and definite as the therapeutic realizations of the New-Thought devotee? If we have in a measure lost sight of the therapeutic values of Christian faith, the resource is above all to become as filled with the consciousness of the Holy Spirit as were the early Christians upon whom the gifts of healing were bestowed. Surely there is no reason to believe that we are separated either from our fellowmen or from our Heavenly Father, save so far as our own attitude is at fault. Who of us would think of entering the sacred precincts of another's life even in thought, or attempt spiritually to heal, without first praying for light and guidance, if it should be the will of God

that power be bestowed upon us? Only by first looking to the highest sources may one expect to be an instrument for essentially spiritual work. Only by looking thither and keeping one's eyes single may one expect to keep clear of the subtleties which beset us on the merely mental level.

The real ills of human life are indeed inner, and they require spiritual healing; but they are sins rather than thoughts, and what is truly required is regeneration of the will far more than right affirmation. A new thought will carry us part way. Persistent affirmation will greatly aid. But the crucial question is, What shall I affirm? Shall I claim as true now, all that I wish were true of my mind and heart, of my will and my flesh? Or shall I frankly acknowledge what I am, humbly opening my soul to the divine love in the spirit of Christ?

In so far as the New Thought has assumed to find a royal road to salvation, it has signally failed, as all schemes must that substitute theory for work. The way of the sinner is still hard, and the steep paths up the mountain of salvation still lie before us. If we have over-emphasized sin and hell, dwelt too much on sorrow and death, let us with the New Thought give our consciousness to life, that joyous gift of God which bears us ever forward. If no man by taking thought can change the law of life one iota, every one by constructively using thought may further the progress of the soul. The ideal is not to ignore the darker issues of life, but to look beyond them to the true light that lighteth every man who comes into the world. No genuine Christian would be content to sit in silence in self-complacent optimism, sending out good and pleasant thoughts instead of going forth to learn the real condition of the needy. Poise is a good thing, but let it be attained through constancy to divine guidance. It were better to seek actual control over a certain uncontrolled portion of the physical organism, than merely to affirm in general, "I rule my physical organism." Just at the point where optimistic affirmation ceases, the real work of life begins. The New Thought encourages men to hold their heads erect and believe that they can change their dispositions. Here

let the minister of the Spirit advance with his knowledge of what can and does change the human heart. If the New Thought makes too much of the self, the old perhaps made too little of it, too easily condemned man as a miserable sinner, "with no hope in him." Through the human personality everything we feel and know is mediated; we cannot escape the human equation, turn where we will. In these psychological days we are learning fresh lessons about these wonderful minds of ours; and the Christianity that shall withstand all criticism must pass through and beyond these rich contributions. What the mind-curers have done in a faulty way, we can do well by grounding ourselves in knowledge of the hidden processes by which men go on from superstition to belief, from fear to doubt, and from doubt to conviction. Whatever else is true of us, we have had a mental history; and this must be read by one who would also read the human heart. The best that can be said of the New Thought is, that its own assumptions compel a man to think his way far beyond. Its devotees plead so well for an affirmative or mental view of life, that in sheer self-defence we are compelled to seek the protection of spiritual strongholds in order to be rid of the new fears which it generates. Thoughts, emotions and fears are not like germs, after all; we need not wrap the mantle of self-assertion about our faces lest pernicious mental atmospheres steal subconsciously upon us. The great power in the world is not thought but love; and "perfect love casteth out fear."

HORATIO W. DRESSER.

# SELF-EXAMINATION.*

SELF-EXAMINATION is a subject of great moment. It cannot be slighted by those who have resolved, in the Divine strength, to live the Christian life. Indeed, it is not too much to say that the duty of self-examination stands pre-eminent among those devolving upon members of the New Church; for, unless by such means the nature of the ruling love be discovered, the evils that lurk within the heart cannot be known: and, if these be unknown, there can be no deliverance from their power.

Self-examination is a searching enquiry into motive and conduct, which each should make for himself. Upon his own motives, his own conduct, a man must turn the search-light of Divine Truth, and see wherein he has said, done, or intended wrong.

Self-examination is no new thing. The First Christian Church has known of her duties in this respect, and — at least in some of her branches — has not been neglectful of them. Members of the Roman Catholic Church are taught to examine themselves, and do so. The Church of England teaches a like duty in the exhortation to those about to partake of the Holy Supper, which commences thus: —

> Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup.

Again, in the same exhortation: —

> Judge therefore yourselves, brethren, that ye be not judged of the Lord: repent you truly for your sins past, have a lively and steadfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

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*A paper read at one of the Manchester Coffee-meetings, instituted by the late Rev. John Clowes, M. A., Rector of St John's Church, Manchester.

Swedenborg states that: —

It is remarkable that Protestants have a certain inbred disinclination reluctance, and aversion to actual repentance, which is so great that they cannot bring themselves to practise self-examination, and to look at their sins and confess them before God. It is as if horror seized them at the thought of it. I have enquired of many in the spiritual world respecting this, and they all declared it was beyond their power. When they heard that Roman Catholics constantly do it, — that they examine themselves and confess their sins before a monk, they greatly wondered, more especially that the Reformed cannot do it in private before God, although it is alike enjoined upon them before they come to the Holy Supper. (Apocalypse Revealed, n. 531.)

Before entering on an enquiry as to the teachings of the New Church in regard to self-examination, something should be said as to man's connection with the spiritual world. Thus, in the work entitled "Angelic Wisdom concerning the Divine Providence," n. 278, it is taught that: —

Every man as to his spirit is in some society, — in a heavenly society if he is in the affection of good, and in an infernal society if he is in the concupiscence of evil. . . . If he is in an infernal society, he can only be brought out of it by the Lord, according to the laws of His Divine Providence, among which this is one, that a man must see that he is there, must desire to depart, and must himself endeavor to do it from himself. This he can do while he is in the world, but not after death. . . . This is the reason why a man ought to examine himself, to see and acknowledge his sins, to repent of them, and then to persevere to the end of his life.

By birth, man does not inherit original sin, but he does inherit from parents and ancestors tendencies or leanings to evils of various kinds. So far as he takes delight in these evils, in thinking about them, purposing them, doing them when he has the opportunity, — he binds himself to infernal societies, in which those evils rule. Thus he becomes a bond-slave — a slave to passions of various kinds, such as contempt of others, anger, lust, theft, double-dealing, avarice, covetousness and other forms of self-love.

When a man is thus in heart calling evil good, and good evil, what is there that can break asunder the bonds attaching him

to societies in hell? We say, to societies; for, though as to our ruling love we are connected with one especial society, all cohere, as carbon atoms unite with each other by chemical attraction to form stable compounds, joined together like the links of a chain, or as all the fibrous and osseous tissues cohere to form and sustain the various parts of the body. How, we repeat, can these bonds be broken asunder?

There is only one Help, the Mighty One.

The Lord by His Word enlightens the understanding, so that man, if he look to the Lord and seek His aid, can see that he is in evil. And then should commence the work of self-examination.

What, then, is self-examination, and how is it to be practised?

It is to search out in ourselves the evils which we do, or would do if nothing hindered, the course of conduct which we think becoming, manly, allowable, and so forth: it is to notice the nature of our thoughts — not, you will understand, those that come into our minds uncalled for, abhorred, but those which we dwell upon with delight, turning them over on our mental palate, as pleasurable food.

Here it may be well to introduce some passages from the writings of Swedenborg: —

> It is thought by many that merely to believe what the Church teaches purifies from evils; and it is thought by some, that to do good purifies; by some, to know, speak and teach such things as are of the Church; by some, to read the Word and books of piety; by some, to frequent churches, to hear sermons, and especially to receive the Holy Supper; by some, to renounce the world and study piety; by some, to confess themselves guilty of all sins; and so on. But nevertheless none of these things do at all purify a man unless he examine himself, perceive his sins, acknowledge them, condemn himself on account of them, and repent by desisting from them; and all these things he must do as from himself, but still from an acknowledgment of the heart that he does them from the Lord. (Divine Providence, n. 121.)

In the "True Christian Religion" (n. 535) the very beginning of repentance is said to be the knowledge of sin, and the discovery of some particular sin in a man's own nature. Also

(n. 530), to the question, "How is repentance to be performed?" Swedenborg makes answer: —

> Actually; that is, by a man's examining himself, knowing and acknowledging his sins, making supplication to the Lord, and beginning a new life. . . . There can be no repentance without self-examination; but to what purpose is self-examination, except that a man may know his sins? And to what purpose is such knowledge, but that he may acknowledge them to be in him? And to what purpose are all these three duties, but that he may confess his sins before the Lord, and pray for Divine succours, and thus begin a new life, which is the end to which every previous step has been directed? This is actual repentance.

In the writer's youthful days, two books were in use, each purporting to give aid in self-examination, by questions based on the Decalogue. One of these books was the "Manual of Piety"; the other, Mason's "Help to Devotion." The questions were numerous, and all were couched in the most searching terms.

The periodical use of these questions was considered a serious duty by some members of the writer's family. But he could not think that this questioning of one's self by a set form of words would really reach that inmost self, whence affections, thoughts, and purposes spring.

Here is the passage which indicates the way in which self-examination should be practised. The subject treated of is this, — that if a man would believe, as is the truth, that everything good and true is from the Lord, and everything evil and false from hell, he would neither appropriate to himself good, and make it meritorious, nor would he appropriate to himself evil, and make himself guilty of it (Divine Providence, n. 321). Then it is said that: —

> If a man who is in the acknowledgment of those two things reflect upon evils in himself, which is the same thing as to examine himself, and shun them, he then disengages himself from hell, casting it behind him, and introduces himself into heaven where he sees the Lord face to face. It is said that the man does this, but he only does it seemingly from himself, and therefore from the Lord.

The writer's thoughts about this duty, crude as they were, led him to reflect upon the things which gave him pleasure, and

particularly to notice what he felt, when good fortune or ill happened to others. Did he rejoice in their success or grudge it? In their misfortune, did he sympathize, or think, "It is only what they deserved"? It is useless to deceive ourselves. Thoughts like these are often injected into the mind: it is worth our while to notice how we receive them. What are our delights? Whither do they lead us?

We will cite here one more passage: —

> True repentance consists in a man's examining not only the actions of his life, but also the intentions of his will. (True Christian Religion, n. 532.)

The "actions" of our life are as to their outward character patent to every one who sees them, that is, who sees our way of doing things, and hears our way of saying things. Our words and deeds are judged by others. What is needed is that we ourselves should judge them, and notice how they go forth — the manner of an act, the tone of a word. On these we can and often do reflect afterwards, only to think, "I might have done that in a more kindly way," or "I ought to have spoken in a different tone." This is one of the ways in which to practise self-examination, and gain that knowledge of our own nature that leads on to repentance.

There must be no superficial enquiry. We are not to ask, "Did that act, that word, serve my purpose?" but, "Did it serve a use?" Self, if allowed to judge, has a different standard of value, and accords a corresponding merit.

Self-examination is a spiritual X-ray, which will make known the true quality of our ruling love. It leads us to notice what practices we make allowable in our home life, our church life, our business relations, our politics, and our amusements; for the ruling love tints or darkens each of these. If we scrutinize our every-day habits, we shall find in them much to condemn, as well for sins of omission as of commission. Who is there that takes the trouble, as often as he should, to think of and do those little acts of kindness and courtesy which make up the pleasant sphere of home life?

But not only the actions must be examined, the intentions are in need of like scrutiny. Here, indeed, is the most serious difficulty. We are so accustomed to secrecy, to hide our purposes from others, that we may easily end by not knowing and by desiring not to know ourselves. How can we search out our intentions? In the "Arcana Cœlestia," n. 3980, there is this important statement: —

> He who reflects, or is able to reflect, upon the affections of good and truth in himself, and also upon the delight and pleasure, will notice the strong inclination for one over another; but without reflection such things do not appear.

If we can, by reflection, discern the preference that we have for one kind of use and for the knowledges which enable us to perform it, we may, in a like way, see the allurements and the nature of the evils that beset us, and note how prone we are to excuse them. And, having once or twice — perhaps much more often — found ourselves transgressing a Divine commandment, there is need to pause and ask ourselves, "Whither does this tend?"

If from our youth onward we have known and loved the Lord and His Holy Commandments in any degree, we cannot but know that the evil which besets us is, if yielded to, a sin: also we know that each sin, consented to and excused, bars out the influence of the opposite heavenly love, and opens the door of the heart to an inrush of worse evils.

When a man lives according to the laws of his country, he is called, in the writings of the Church, a civil man. With him it is a question simply of what is lawful, what may be done within the technical limits of Acts of Parliament or other legal enactments. If to this he add the purpose to do only what is honest and fair, he is called a moral man, and his standard is one of equity. But if, in addition to acting within the law and in a spirit of equity, he shun wrong-doing as sin against God, and comply with the Divine commandments by doing justly, loving mercy, and walking humbly with his God, he becomes a spiritual man.

Now, it has been shown that there is need to scan actions and intentions. Therefore in reflecting upon our conduct, and also upon our thoughts in regard to a course which we are about to pursue or have followed, we must note what appears to be lawful, and see if it square with that one of the Ten Commandments which bears upon the matter. We should also observe our thoughts as to what is fair in the line of action intended or pursued, and see if this, too, accord with the same Commandment. Lastly, we must search out our intentions; and we shall then know whether, by comparison with the spirit of the Commandment, we can deem them just.

Too often we shall find, in the thoughts that we cherish and the plans we make, a desire to "stretch a point," as it is termed, in favor of self: too often we shall find our notions of what is fair colored by what other people think, rather than clarified by the convictions of our own conscience. There is an old saying, "Man's extremity is God's opportunity." In no way is this more wonderfully evidenced than by the leadings of Divine Providence. It would seem that when a man has gone so far as to intend evil, there is but little hope for the triumph of the angel in him. Yet we read: —

> When a man is permitted to think upon the evils of his life's love, so far even as to intend them, they are cured by spiritual means, as diseases are by natural means. (Divine Providence, n. 281.)

And here is another passage, which will encourage those who are dismayed when they see their real self, its terrible passions and lusts:—

> Evils can be removed, one by one, if from will and understanding, purpose and confirmation, a man abstain from one evil because it is sin — still more if he abstain from several. . . . Man comes into this purpose, if once or twice a year he examine himself, and repent of the evil which he discovers in himself. It is otherwise with him who never examines himself. (Conjugial Love, n. 529.)

"Once or twice a year!" It is a small thing to ask. A little time taken from customary pursuits; sincere reflection on

actions and intentions; the acknowledgment of evils seen; repentance; and then, eternal life. Is it not worth while?

The purpose of the Divine Providence — to lead men to heaven by their own free choice — always takes account of their present mental attitude, asking little where little is possible, much where much can be given, while in every case the duty of self-examination is pressed home.

Do we, as a Church, individual and general, give this subject the serious attention that it deserves? As preachers, teachers and hearers, are we alive to our duties? It is true that the necessity for repentance is dwelt upon, but do we remember the passage above cited, "There can be no repentance without self-examination." Recalling, in memory, the thousands of sermons that the writer has heard and read, few indeed have dealt with this momentous subject.

Perhaps just here is our opportunity. In urging this duty on the attention of our young people, we shall be able to equip them with proved armor for the battle of life. Then they will be able to say, "We owe much to the doctrines of the New Church: they teach us to search out our evils both in action and intention, and to repent: by this we see that religion is of the life."

J. Stuart Bogg.

# THE BIBLE IN OUR CHILDREN'S HEARTS.

THE purpose of this paper is to point out rather than to prove that our children are instructed too much about the Bible and not enough from the Bible; that they have too much Bible in their heads and not enough Bible in their hearts. The aim will also be to suggest a possible means of correcting this, as it seems to the writer a most vital mistake in the instruction given in not only our own Sunday schools, but in those of other denominations as well.

We all know that the Sunday school is a comparatively modern institution, and as such is still in its infancy, so that any one is justified in commenting on its ways, or its waywardness if you choose, in the desire of bringing it back to the straight path which leads directly toward the development of the ideal for which it exists.

We ought not to forget that in no branch of education has the last word been said about method, nor will it ever be said so long as human endeavor is controlled by human limitations. All our endeavor in this direction leads either consciously or unconsciously towards the one Ideal Method, the method of the Great Teacher, Christ. When we try to think of the way in which the Lord did His work here while a man among men, we are sooner or later forced to the conclusion, and with great satisfaction, that either no method is apparent, or else it is so manifold in the variety of its applications that it no longer answers our conception of method, but is only another manifestation of the Divine nature of His work on earth.

Thus, in all our teaching, if we are to work conscientiously toward our ideal, we see that while we shall ever be obliged to confess to some method, still we ought to accept even as a pedagogic principle, that method, excepting in so far as it is a constituent factor in the personal equation, is no part of real

teaching, and should be kept under strict control, as far as possible in the background. Particularly is this true of Sunday-school teaching. The chief difficulty perhaps, is primarily with our inheritance from the Dark Ages, when all teaching was mechanical, and then with the fact that the question of method lies so close to the heart of the young teacher that it is becoming more and more widely discussed, and we are easily led into the fallacy of exaggerating the importance of it. There is great danger of our becoming slaves to method.

Of far greater importance to us is the matter of personality: for on this, more than on anything else, hinges our highest or spiritual success as teachers. Much has been written on this subject, and some have tried to formulate a definition of personality; but as yet the writer has found none that satisfies completely, perhaps because of that undefinable spiritual quality in it that involves, or it may be controls, one's whole living or motive life. We may all agree that we have an idea of what personality is, but we cannot agree that the same personality affects us all in the same way; but not so with children, who really see more deeply than we, for they generally agree or disagree collectively in this matter.

In living over again the experiences of our childhood and youth, in the effort of deciding who of all our teachers exerted the greatest influence in shaping our lives, although our first choice might be the superficial one of the teacher who seemed to sacrifice almost everything else to the one idea of making us do certain things in certain definite prescribed ways, still we are forced to admit that his personality, so buried in the heartlessness of the system, and so narrowed by this devotion to method, was such that it could make little or no impression upon our hearts. More serious reflection will carry us down into the very depths of our hearts, where lie our deepest emotions, our broadest sympathies and our purest motives; and surely we shall all find there abundance of gratitude for at least one teacher, somewhere along the line, to whom we instinctively looked up with hearts swelling with the hope that

some day we might be like him, — not because of anything that he said, but because he kept constantly before us a living and breathing reflection of the great Ideal.

Whatever the forces or elements that go to make up personality, it is clear that the effect of the teacher's personality on the child is to stimulate his emotions; and it thus enters as a living, dominating force into the soul-life of the child. And it is right here, in this emotional or soul-life as distinct from the intellectual life, that we have to deal with the child that comes under our care in the Sunday school.

All this is not new, but it ought to be more generally and more completely realized. The Lord tells us plainly, "I am the way, the truth, and the life"; and yet we seem to be telling our children, at least by implication, that the way is to study their Sunday-school lessons faithfully, and learn them so well that they may be promoted to the next grade. In some Sunday schools even examinations are advocated. Most heartily should we deplore this modern tendency of secularizing our Sunday schools, and in various ways placing a premium on intellectual achievement.

The writer is not opposed to modernizing movements, nor is the grading of Sunday schools wholly inconsistent with his point of view; but if in any case grading is deemed wise, let it be done in such a way that even the fact that it is done shall be known to no one but the superintendent, least of all to the children. It should not be looked upon in any way as a means to an end, excepting as a help to the superintendent to make a wise selection of his teachers.

The reason for this rapidly growing tendency to formalism in our Sunday-school work, is to promote a more systematic study of the Bible; and it is right here that we are making our most serious mistake. By this the writer means that a systematic study of the Bible involves the training and drill of the forces of the intellect with the Bible for a text-book, thereby incurring the great danger of fostering in the child's heart dislike and thence disrespect and irreverence for the Bible. What child

loves a text-book? In any given situation where a decision must be made between right and wrong, of what practical use to the child is all his sociological, historical, and topographical study of the Bible, however complete? The decision must be made quickly; and quicker and truer than thought is the impulse of emotion, and in the end he must rely upon this to carry him safely out of the darkness.

The child's whole career, with the exception of his school life, is a perfect jumble of emotional impulses, that drive him unceasingly from one interest to another from morning till night. He passes easily and readily from one little activity to another; and all is serene and happy, until the reminder comes that it is time to learn the Sunday-school lesson. Probably most of us know how often there immediately rises in the child's heart a perfect storm of opposition, and even a feeling of hatred toward the Bible and the Sunday school and everything connected with it. If the child has been well brought up, obedience will win the day; but the feeling of antagonism against the Bible is still there. Nor is it mollified in any degree when he is asked to commit to memory several groups of, to him, meaningless words called verses.

The writer believes most emphatically that strength of character is developed in the child by overcoming obstacles even against inclination; but the days of blind obedience are numbered, and he believes just as firmly, that it is wrong to carry this principle into the training of the emotions, and particularly of religious feeling.

Religious feeling is right feeling; and we cannot make a child feel right by first making him feel wrong. We can make him do the right thing even against his will; but we cannot by force check this undercurrent of revolt, which still remains and helps to swell the forces of antagonism against the next provocation.

As a rule children are not born predisposed to learn Bible verses; and yet some children really love to go to Sunday school and to study their Sunday-school lessons, even to the

extent of making no outward objection to learning any number of verses; and there are a few who, by some circumstance or other, have been persuaded into believing that they love it. But the majority of children do not love it; and we have to face the awful fact that when they have grown up there is little or nothing in their hearts to lead them to look to the Bible for help in time of need.

In the school where our teaching is concerned largely with the training of intellectual processes, we are right in expecting tangible and visible results; but in the Sunday school we are working in quite a different field, and instead of going away with the feeling of satisfaction that the children have learned their lessons well, our feeling should rather be of doubt whether we have reached their hearts. But this we can never know in measurable quantities. If necessary, we must cultivate in our own hearts a firm faith in the child and his desire to do what is right.

All religion begins with and proceeds from emotion. Thus emotion is the great link between man and his Creator, and is therefore the highest function of the soul. It drives the intellect, and controls the very existence of the will. As the intellect is the servant of the will, so is the will subservient always to this great Source of all our activities of life. We must distinguish here between sentiment, which is feeling born of the intellect, and emotion in the larger sense, which is our birthright from our Heavenly Father.

It is in the emotions, if anywhere in the child's soul and in the souls of all of us, that is to be found the abiding place of angels who stand guard over our thoughts and guide our impulses; and it is no doubt because the emotions form so large a part of the child's being, that when near children we feel so strongly the presence and sphere of angels.

Is it not clear then that our most vital concern in the Sunday school is the training of the emotional side of child nature? We must care, not how much he knows, but how truly he feels. A man may be ever so intellectual and yet be a perfect scoun-

drel, unless through some means the training of his emotions has kept pace with that of his intellect.

How then are we to proceed in leading our children's hearts to turn more naturally and effectually toward their Maker? There is no system or method available, and it is most fortunate that this is so; for although in the training of the mind, system and method are sometimes useful or even necessary, as for example in the case of mathematical reasoning, or of the grammar of language, still, in training the emotions, they are not only distracting but deadening. It would indeed be difficult if not impossible to systematize all the forces that influence the emotions; but of those that may be classified as educational, nearly all reach the heart through one of three channels, sight, hearing, and the understanding, through art and nature, through the harmonies of music, and through speech, literature, and the Bible. A little thought will show us how powerfully all three appeal to children, but most of all, a good story. And so in making up the Sunday-school lesson, it is of first importance to choose a good story, one that is adapted to the child's age and needs. Then as teachers, we must appreciate those needs; and this can be done only through sympathy. We must try to pose less as teacher and to be more the friend and companion in spirit; for sympathy in the child's trials and pleasures leads quite naturally to confidence and trust, and thence through the open door into his heart. To do this, often but a word or two, or even a look or gesture is all that is necessary; and once this bond of sympathy is established, the child is found ready and glad to receive any suggestion from the lesson of the story that bears on his life and experience.

Familiarity with the letter of the Bible without the balancing effect of ripening reason, develops in the child a feeling of indifference toward the spirit. The spirit of the story, on the other hand, is easily caught, even by the young child, and a discussion of the principles involved gains a ready and cheerful response, provided we meet him on his own ground.

An attempt to explain the meaning of the mysterious beauties

of a Beethoven symphony by a study of the various instruments on which it is rendered, or the significance of the wonders of the Sistine Madonna by a discussion of the art of mixing the colors with which it was painted, would be hardly less foolish than to try to lead a child into a true and practical appreciation of the spirit of the Bible story through a forced and therefore painful and irritating analysis of the letter.

It is frankly to be admitted, however, that such literal studies and considerations are not only not objectionable if spontaneously sought, but may even be of great value when brought into the discussion; but they should never be forced or even urged upon the child.

The child lives constantly in a world of image and symbolism. Give him a clothes-pin and a bit of crinkly paper, and in a twinkling he has made not only a doll but a fairy. And so he intuitively understands and easily assimilates the great symbolism of the Bible stories. To him, as to us all, the great value of the Bible is due largely to its infinite mystery. It is this that rivets the attention and directs our thoughts upward and onward. And so the great danger in the literal study of the Bible by the child lies in the fact that knowledge thus acquired and accumulated, being concrete and finite, insinuates into his heart a sense of diminishing mystery which leads directly towards the crucifixion of the Ideal.

We are not taking an extreme view in this matter, when we insist that the Bible is the Holy Bible, sacred to us as the Word of God, and that reverence for the Bible is the great rock upon which our Church is established; further, that its Divine influence lies in its ultimate appeal to our emotions, and that therefore, in the great work of uplifting children's souls, we must be constantly on our guard against any influence which tends either directly or indirectly to foster a feeling of careless intellectual familiarity and irreverence.

However essential knowledge about the Bible is to an adult understanding of its broader and more comprehensive truths, it is of trivial importance to the child, and unless gained through

the affections, may often work positive injury. If in our teaching we eliminate method as far as possible, as well as all literal considerations involved in it, and lay full emphasis on the spiritual truth, the child through his strong, natural imitative faculty will grow to do likewise.

We have in the Bible the embodiment of the Divine Spirit, and in the child the human emotions — that sole means of Divine communication to man — in their most sensitive and receptive period of development. Is it not then the sacred task of the teacher, through his personality rather than through knowledge, to unite these two great forces and weld them together, so that the child may come more and more into a loving appreciation of the spirit and internal meaning of the Bible, and as, in growing older, intellect and reason develop, may be led from a heartfelt want to a broader and deeper study of the Divine beauty, significance, and infinite application of the Word of God?

GEORGE B. BEAMAN.

# PERSONAL LOVE OF GOD.

THE idea of what constitutes love of God has undergone great change in the course of religious history. As it reaches us the idea may be traced back to the well-known command from Deuteronomy, variously quoted and made part of Christian law in three of the Gospels, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." As given here in the ancient law, it would of course refer to the Old Testament Jehovah, a personal Being to the Hebrews, the Father of His people, though in the severe sense only, of one who prospered them when obedient and punished them when they transgressed. In the Jewish dispensation, as in any youthful condition, of the race as of the individual, love to God took on the somewhat colorless form of mere obedience.

With the Christian dispensation the subject of the idea became divided. Love, in the fuller sense was reserved rather for God-manifest, the Christ; and fear, in the sense of reverence, if not of actual terror, for God the Father, as if for a separate person. Then came the change of the middle ages, very curious, but not difficult to understand. The long controversies as to the real nature of the Christ and His relation to the Fatherhood led to the most learned metaphysical distinctions, in which the gracious, divinely-human personality of our Lord was forgotten, and He was made only a sort of wheel in the great mystical machine of the redemption doctrine. But human beings must have some divinity to love with real human affection, and so the primitive Christian love of the Son of God was transferred mainly to the almost deified Virgin, and subordinately to the crowd of lesser divinities which medievalism had gradually adopted from paganism and worked over and rechristened Saints.

With the Reformation a great effort was made to get back to the personal love and following of the Christ. The difficulty of His relation to the Father was not unravelled but ignored; it was declared to be a mystery not to be grasped by finite minds. But this Gordian knot which they had tried to cut rather than untie, soon came to the front again, leading to the endless divisions of the religious world into evangelicals, deists, modern Arians and other sects, in which the love of God became either so human and personal as to differ little in terms from that of a lover to his mistress; or, on the other hand, so vague, so much of a merely metaphysical abstraction as to lose all personal touch whatsoever.

Then, with the middle of the eighteenth century, begin our own times with a revivified Christianity, a return to the person of the Christ and the individual cultivation of His Spirit as in some sense the very Spirit of God; and, finally for us, our own denomination with its explicit doctrine that the Christ was so much of the very Being of God Himself as was capable of incarnation in human form, who after His resurrection and His glorification with the glory that was His initially, becomes for all men as full a mental vision of God Himself as is possible for mortals. His divinely-human nature becomes therefore the legitimate subject, not only of as personal a devotion as we should have felt for our gracious Lord had we been privileged to have seen Him in the flesh, but also of all the reverence we can conceive as the due of our heavenly Father, the author of our being and of all being, who "knoweth our downsitting and uprising, and is acquainted with all our ways"; who blesses every least effort in His service, who gently rebukes our errors, transgressions and sins. Thus does the new conception gather together and illumine all the aspects of the love of God which were scattered through the earlier ages; it gives us in true proportions the love of the heart and of the head, the love of our very hands and of the brain. Thus it enforces us to appreciate the wonderful distinctions of the great revived dictum of God-manifest, "Thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy strength, and with all thy mind."

A preliminary objection is often urged against the whole idea as thus presented in the form of command. Can we truly love anyone or anything, God or man, to order? Is not love something which by its very nature must be initiated within the heart itself? Can a man be forced, can he force himself, to love God either personally or in the more general sense of loving goodness, if he does not find such a love already naturally within him? The answer would seem to be unquestionable; he cannot. Parents and loved ones may plead, the church may persuade, theology may thunder, God Himself may command, but we know that this gentle growth of love cannot in any case be forced, it cannot be imposed upon us from outside if we have it not inside us already. What shall men do then in whom this love of God and His goodness does not exist? The answer would seem to be that there are no such persons. We of to-day owe it to the protesters of the earlier and later middle ages of Christianity, to the vague gropings for a true doctrine of election by Calvin and others, to give up once and for all the dark notions of the total depravity of our human nature. The new Christianity maintains a native love for goodness, implanted by the Lord and His angels in our very earliest moments of life, *as well as* the native love for badness which we all inherit or acquire. The new Christianity assures us we are absolutely free to choose which we shall encourage within us and live by; it maintains that everyone of us is elected by the Lord to a heavenly life, to be begun here and fulfilled hereafter, but at the same time it leaves us free to accept or to reject that divine election. Love for God, gratitude to Him for His mercies, love for everything that is good and thus comes from Him, is as natural to everyone of us as is the appetite for food; goodness is indeed the very food of the soul, and our better nature is never satisfied unless it is regularly and habitually so fed. The man who says he has no native love either for what is good or for the God from whom it comes, denies his real nature; he

is really saying that he has never gone deeply within himself at all, that he has made a habit of acting only from the superficial crust of his nature which seems to find some sort of satisfaction in mere animal comfort or self-indulgence. If he goes deeper within, he will find that the love of God is never something wholly commanded from outside; it is already planted within, and only needs our direction enforced by that of the Lord to come out into active exercise.

And its first and most normal exercise is that first suggested by the Deuteronomic command, "Thou shalt love the Lord thy God with [or, more literally, from] all thy heart." Of this order is the first relation to God assumed in childhood, if this has been at all normal. The carefully trained child learns from the time of his first consciousness about his dependence upon his heavenly Father; and even those brought up in the hardest circumstances are providentially placed under some influences, direct or otherwise, teaching them this great truth. What, then, can be the childish conception of God other than a personal one? The child naturally and properly regards Him as something like its own human father, but greater, wiser, and possessed of the means of greater and deeper benevolence. How many of the charming, innocent questions and speeches of a child about his heavenly Father reveal the entire intimacy and personal character of the relation he imagines! Shall it be depreciated? Not by those who are wise. The idea should indeed be extended, into loving also actions which are good because God loves them, because He wants all to be obedient to Him; but care needs to be taken not to let this later idea of the love of *goodness* utterly displace the earlier one of the personal love of God. That takes the personal divine touch out of life; it makes the idea of God abstract, it makes Him too large, too far away from common human concerns.

As the child grows older, and throughout adult life, he should not lose the heart to heart touch of childhood with its God; he should not displace the concrete idea of the heart with the correspondential idea of the will. It is true, the heart shows itself

not merely in emotional movement, but in the better will, determining the man to try to do the things he feels God wills for him. Love must show itself in this constant expression of the will; but it must not cease to be true heart-love in the process.

The standard Swedenborgian objection to this very personal idea of loving God, is that contained in the following and similar passages: —

> In heaven, to love the Lord does not mean to love Him as to person; but to love the good which is from Him, . . . and to love the neighbor does not mean to love an associate as to person, but to love the truth which is the Word with him. (Heaven and Hell, n. 15.)

But it would seem that argument based upon isolated passages of this kind has been pressed too far. Further reading and comparison proves the meaning to be, not that the personal relation is to be ignored, but that it is not to be the only or primary idea involved. Compare the following:—

> In the heavens, as everyone loves, honors, and esteems use, so does he love, honor, and esteem the person to whom that use is adjoined; and also the person is loved, honored, and esteemed in proportion as he does not ascribe the use to himself. . . . Spiritual love, honor, and esteem are nothing else than the love, honor, and esteem of the use *in the person*. (Heaven and Hell, n. 390.)

Similar is the teaching of the following extracts: —

> When the Lord manifests Himself to the angels in person, He manifests Himself as a man. (Divine Love and Wisdom, n. 97.)

And again: —

> The idea of God as a Man has been destroyed with those who have begun to think about three persons and to separate from them the *Human of the Lord*. (Spiritual Diary, n. 6057[2].)

The place of the old command, then, in its literal as well as its spiritual meaning, needs to be enforced in modern times. If the revelation of Swedenborg stands for anything at all, it stands most emphatically for a Human God; and a Human God, like every human being, must be loved personally, and

not merely as a principle. The principle indeed makes the person; but in the person only is the principle grasped and worthily reacted to. With the love of the heart steadfast, the loves of soul, strength and mind follow easily.

Used in contrast to the heart, the term 'soul' refers to that other great element of our nature, faith, confidence in God and His ways. And this is the love we are called upon to stimulate in times of adversity. Surely, we should say, the loving Father who has led us hitherto, leads us also into this difficulty; surely He can only mean blessing for us out of this present trial. The 'soul' was always in ancient times associated with its physiological equivalent, the breath, an idea continued into our times in the root meaning of 'aspiration,' the breathing deeply, away from and thus above the heart-throbs of present anxiety. This is the aspiration of faith which lifts us out of temperary troubles, lets us see it in a larger perspective, illuminated with the light of heaven, and stirs again the love of Him who surely directs it for our best estate.

But now when the world, the flesh, and the devil, press upon us with their distractions, their tendencies to satisfaction merely with present ignoble pleasures, now, the initial love of God from the heart must become love of Him from strength. It is no mere emotion we need in temptation. Neither is it any mere general confidence that will help us. It is strong will that we require; the deep affection brought to the surface through the will, and made active in the determination to choose the better and condemn and avoid the worse, not in general but in this and that particular instance; the determination to avail ourselves of the ready strength of Omnipotence, to face this actual sin and evil, to fight against and slay it out of our way. Here is made actual the old fight between human depravity and Divine election, not as a conflict of ancient theological wits, but as a real struggle of inclinations; here is the opportunity for us to prove whether we love God and the better nature He has given us more than the lower nature to which we feel ourselves urged; here is repeated the old drama

of the release into activity of either the Christ or Barabbas. Let the love and service of the Christ assert itself; let His Divine strength be invoked and used, and the devil will be slain; our love of God from the heart and from the soul will have been extended by our love of Him also from the strength, that is, from the heart or will in action.

The similar love of the soul, or faith in action, described in the ancient command as the love of God from the mind, is to some people the most difficult of all. But it is so only to him who does not start right, from the first love of the heart.

To many, mental exercise of any kind, the search for truth, means starting absolutely without presuppositions to find the truth of things solely from external evidence. It is a useful and worthy ideal for the scientist, but it is an ideal without possibility of absolute fulfilment. The great scientific achievements have not come from any such study, but always from the presupposing of certain hypotheses, the efforts to prove which have resulted, either directly or indirectly in the present day discovery and classification of scientific facts. The human mentality of the past, moreover, has created such an atmosphere of other men's thoughts and convictions as is impossible for us to avoid taking in almost with our breath. So when we come to the deepest issues of thought, we are bound like the scientist to adopt what for the mind is an hypothesis, — one of two: either that life is the expression of the ways of a benevolent and, in some sense, personal God; or it is the result of natural chance combinations. And practically the wish is always father to the thought that we adopt as basic. He who does not wish to undertake the responsibility of relating himself to the benevolent, but also wise God, takes the other alternative, of getting the best present comfort he can snatch from life's supposedly chance combinations. The man who starts with the personal love of his heavenly Father, which we have seen all must once start with, is commanded not to allow his better enlightened mind to be so led away; he is commanded to let the native love he instinctively feels, come not only from the

heart of personal devotion and from the soul of devout aspiration, but also from the strength of heart and will in action, as well as from that general faith made active in daily mental solutions of the problems of life, both general and particular. And he who digs deeply enough down into his real better nature, takes increasing pleasure in the process; every experience, every discussion, becomes a confirmation of the idea that God is in His world and does all things well; everything he is called upon to like or dislike, to think and to do, increases his duty and his privilege of loving his God, his Lord, his Father and Savior.

We may all, then, if we will, take up our heritage of the ages, and know by experience what it is both emotionally and actively to love the Lord our God: to love Him from the full heart in our prosperity; from the soul of faith in our difficulties and adversity; from the strength of the heart and will in temptation; and from the reasoned-out faith of the mind in doubt. The personal love may extend itself into the metaphysical, but need never be lost in process.

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# RECREATION.

CONDITIONS of life in the world have so changed during the last hundred years as to necessitate a readjustment of our daily habits and routine. The business environment and the realm of scholarship have both acquired a new state of pressure and strain that makes peculiar demands upon our strength and vitality. The spirit of scientific management, so called, is in the air, not merely in the running of the factory and the railroad, but in the very planning of the day's responsibilities and successive engagements. We have found, most of us, that the world will press us just as hard as we will let it; it will take from our time and strength just as persistently as we will permit. It becomes practically necessary to plan our individual program of living so that not only the greatest present use may be accomplished, but the most lasting efficiency. Our contention now is, that in our planning for the best use of our time, the need and the practical value of recreation should have an important consideration; that it is one of the bodily and mental requirements not safely to be ignored or allowed to be pushed aside too easily by something else. It is indeed worthy of a recognized, and as nearly as possible a fixed, place in our itinerary of life.

Or to look at it from the viewpoint of another present day movement, — conservation applies closely to our daily habits of life. The natural resources of our nation are not more important than the store of energy, the treasures of knowledge, the wealth of opportunity that are at the disposal of most individuals. There is an element of well-nigh criminal waste in the life of one whose habits are permanently destructive of physical, mental or moral strength, whether those habits be from dissipation or improperly directed work. Recreation is one of the divinely appointed provisions for the conservation of our natural

resources. Not every kind of recreation to be sure is entitled to this high distinction, for some kinds are in themselves destructive. Indeed no one kind is constructive for all people. But recreation properly adapted to the conditions and needs of the individual, is almost as important as daily food. Waste is contrary to the law of use. In heaven waste is unthinkable, for there everything spiritual is adapted to the carrying out of some distinct use. When therefore we are assured that recreation is one of the established agencies of use in the lives of angels, it certainly behooves us to assign it a dignified place in our schedule of life. It seems sometimes that dignified people are rather ashamed to be seen playing, as if they feared it would be thought they were wasting time; and they apologize to themselves, if not to others, for stealing as it were a little portion from their work, like naughty children. Some of the public were rather inclined to ridicule our ex-president's tennis and our present Executive's golf as being rather trivial for such dignified officials, and a waste of time more needed in the affairs of state. And are there not some who look askance at the recreative expedients of the minister, which consume time more profitably to be spent, they think, in his study or in the homes of his people? Let this then be another contention, that recreation in itself is nothing to be ashamed of, but rather a thing to be honored and treasured. Why?

Let us read one answer from the "Divine Love and Wisdom" (n. 331): "Uses for the body relate to its nourishment, its clothing, its habitation, its recreation, and enjoyment, its protection and the preservation of its state." And again, (n. 333): "There are uses of recreation to the soul, if it is applied to felicity of life and heavenly joy." The engine that is stopped that it may cool off and be oiled and cleaned is not losing time. The man who takes specific measures to secure the greatest and most lasting efficiency of his mind and body is fulfilling a definite duty. But let us look at the more distinctive uses of recreation.

First, a point of view most prominent in the casual thought of the average person, recreation is a repairer of damage, a restorer of strength, a healer of distresses, a reliever of strain. The help of play as well as rest to the overtaxed body, its muscles, nerves and brain, is almost self-evident, and it needs little argument. The mind too needs to receive similar restorative benefits. "Celestial peace," says the "True Christian Religion" (n. 304), "may be compared to recreation of mind and rest after extraordinary fatigues." The fact that most people look upon recreation entirely as a restorative measure is proof enough that they themselves have felt that it has beneficial effects of this kind. And closely allied to this thought is the preservative character of recreation; just as medicinal chemicals have both their curative and their preventive uses, so recreation is divinely intended not merely to repair damage, but to preserve both body and mind against injury and exhaustion. It is never properly an end in itself, but always a means; and the purpose underlying it is partly to preserve and promote the most efficient use of which the body and mind are capable. Some constitutions can withstand strain longer than others, and their short-sighted possessors are frequently inclined to ignore this preservative value of recreation. They think to work all the time and work hard; but when the break comes, it too frequently comes so harshly as to be practically incurable. It is not too much to claim that a large percentage of the nervous prostrations that lead to morbid despair and suicide might be forestalled by more judicious recreation. Certainly the brain fags, the brain storms, and the distressing conditions of mental inertia and loss of memory and of the absorptive power of the mind, are less liable to occur when there has been a proper adjustment of work and play.

But recreation, if it is of the right kind, can do still more than preserve what one already has. It can become a means of added strength to both body and mind, and also to the soul. And this is the phase of the subject in which we ought to be most interested, because of its bearing on the doctrine of use.

Perhaps you have noticed the current advertisement in which the small boy expresses his hope that Santa Claus will bring him a large amount of a certain delicacy, because "Papa says it is the only thing I like that is good for me." Recreation is well-nigh the only thing that all of us like that is really good for us. And wherever there is a strong concentration of human affection upon something that is not actually harmful in itself, there lies a rich opportunity for useful influence. For what enters the mind through the affections takes a deeper root and springs up to a fuller fruitage. Thus recreation can afford an almost sacred opportunity, if rightly used for educational development and moral training. The first of these is a well-recognized principle to-day, and one that lies at the heart of kindergarten training. The knowledge which children acquire in the atmosphere of play when the interest is alive and keen, is apt to sink more readily into their memory and be longer retained. Children are taught somewhat in this way in heaven. That which is work for listless and uninterested children, becomes play when their affections are reached, and the impressions made then are more surely indelible. Let us believe that we adults are but grown-up children, that our minds and our impressionableness are always essentially the same, only lessened in degree by the hardships or what we call the stern realities of the world, so large a part of which are in fact but transient unrealities. There is a large field of knowledge which we could, if we would, acquire in this spirit of recreation, but which we are seldom willing to acquire in any other way. Especially is this true in the learning of dry facts. If we can moisten them and flavor them with some of the play spirit, their acquirement and assimilation will prove much easier and more lasting. Why is it more natural to remember the height of the Washington Monument, if we learn the figure while looking at the actual shaft, than if we read the fact from a table of statistics? The former experience touches us in a sensitive point of interest, somewhat in the spirit of recreation. There is much reason to believe that intellectual and spiritual facts may be absorbed in

a somewhat similar manner, with the proper use of the recreation time instead of its being spent in such play as involves no helpful idea or suggestion. We may be able to recognize this point better a little later in considering certain kinds of recreation.

We noticed that there were certain possibilities of moral training through well directed recreation. Children respond quickly to principles of honesty and fair play in their games, and the similar moral requirements of adult life may be deeply impressed through that means. Most of our prevailing forms of recreation in adult life, while apparently based upon selfish rivalry for supremacy, have nevertheless abundant possibilities of promoting unselfishness, charity, neighbor love, courtesy, fairness, and also the spirit of comradeship through the sharing of pleasures. A careful contestant can really make his opponent happy in losing the contest. The code of college ethics requires that one shall be first of all a gentleman on the tennis court. The trouble is we are inclined to regard recreation as a kind of imitation or artificial experience, rather than as real life. But a man's true disposition comes even more quickly to the surface in the playing of his games than in the ordinary course; he is less a hypocrite there than in his usual associations. Every game or contest should, therefore, involve principles which we wish to become instinctive and permanent, not merely in its fixed rules, but in the disposition in which we play it. We must play by the spirit of the rule as well as by its letter, just as in our work the spirit of Divine Law and the civil requirements should be the chief guide of our manipulations. To play fairly, to lose gracefully and cheerfully, and to appreciate the skill or advantage of an opponent, strengthens the real structure of good character; and it is rather easier to accomplish than in the bitter conditions of the workaday world. Then, too, recreation affords an opportunity for experiment with the materials or real life, without the dangerous effects of failure; judgment and caution are thus developed under conditions that do not so much jeopardize the welfare of others as do the circumstances of our

regular occupation. To put it all more briefly, recreation ought not to be regarded solely as a measure of relief, but as an opportunity of development and a means of training and advancement too valuable to be neglected. Even in our play we should be trying to learn something.

But manifestly the attainment of these ideals depends upon both the attitude of the individual toward his recreation and the form of diversion which he chooses. The comparative failure of recreation to-day to fulfil its mission lies in the prevalent craving for amusement, even frivolous and vulgar amusement, indulged merely for the enjoyment of selfish pleasure. A companion danger lies in the passion for excitement, speed, thrilling experience, nerve-straining sensation. And adults are making the mistake of not only indulging these manias themselves, but encouraging children in developing the same habits. The correction of the abuse lies not alone in opposition to the tendency, but in raising before ourselves and before the public, as far as we can, the higher ideal of the purpose of recreation.

This contrast may be best presented perhaps by quotation. Aristotle said, "The end of work is to enjoy leisure." A later writer said, "The end and the reward of toil is rest." A still later writer asserts that "nobody naturally likes work. A love of work is an abnormal, acquired taste." On the other hand, Swedenborg wrote in "Heaven and Hell" (n. 403), that "Everyone ought to know that without activity of life there can be no happiness of life, and that rest from this activity should be only for the sake of recreation that one may return with more vigor to the activity of his life." Elsewhere he contends that play is for the sake of labor, rest is for the sake of work, recreation is preparation for toil. Here, then, is a sharp issue. Shall we work to gain leisure, or recreate for the sake of better work? A belief in the doctrine of use leaves room for but one conclusion; serviceable work is the greatest good of the capable man or woman. It is far easier, however, to accept this theory, than to order one's ways according to it. We do find ourselves while at play reluctant to return to work, and while at work

eager to be at play; at least so it is often while we are young and unseasoned. But while repenting our failure, let us also acknowledge the principle that service is essential, play supplementary and preparatory. And with this thought in mind let us look at a few forms of recreation.

Fifty years ago an anonymous English writer prophesied that before the end of the twentieth century it would be recognized that there is great danger from educated people making their recreation purely mental. The prophesy is being fulfilled even in this day. And with it is the allied danger of uneducated people making their recreation purely physical. In this present time we need a better balancing of the two tendencies. An overworked brain generally dwells in an impaired body, and an overworked body usually dwarfs the mind. In general everyone needs some physical and some mental recreation, the proportion to be according to his habits of work. A student or clerk needs mental recreation for diversion, and physical for health and strength. A manual laborer needs physical recreation for rest and adjustment, and mental to give intellectual freedom and growth.

Let us make a rough division of forms of recreation into games, sports and diversions. Our games are quiet or strenuous, intellectual or physical. Our Church has never agreed with the view that card playing is sinful, and yet we cannot but admit that it must be wrong whenever it does not fulfil some actual use. But probably most card games are in the least profitable class; for the greater the element of chance involved, the larger is the element of selfishness appealed to. And besides, these games teach very little of value aside from alertness and quick decision. Checkers and chess have stood the test of centuries, and have proved their worth as recreators and mental instructors. There is much to be said for such forms of guessing games as involve questions of useful fact. Some of you may have enjoyed the old-fashioned, Biblical game of questions, which served to fix scriptural facts pleasantly and firmly in the mind. Some day a bright New-Churchman will

prepare a game of "Correspondences," so simply and cleverly selected that children and adults may learn through it happily what seems sometimes dry and arbitrary in class work, and perfunctory study. A game built on the life of Swedenborg, serving to emphasize leading facts in his career, would be profitable to many of us. And there are quiet games of skill and mathematical judgment, ranging all the way from marbles to pool and billiards, which have immense recreative and instructive value. And let us be sorry for the person so dignified and dried that he cannot enjoy and profit by any one of them. Of the strenuous pastimes, probably the most indefensible is modern dancing, with the overheated, poorly ventilated, dust-laden hall, in addition to a somewhat unwholesome moral atmosphere in very many cases. But base-ball, tennis and golf, and similar sports, need no champion to proclaim their remarkable power to train body, mind and morals. They are making their way into our habits of life by the sheer force of their actual value.

But something does need to be said of a different class of recreations, at present too often neglected. We have called them for lack of a better name, diversions. It is said in the "Apocalypse Explained" (n. 1194), "It is proper to vary occupations in different ways in company with others, and these serve as recreations, which are also uses." Most natural and easy of them all is conversation; and yet in our own day of small-talk, how seldom is it that we have opportunity and time for wholesome, thoughtful and happy conversation, either between two people or in groups. It is not that we do not talk together, but the subjects about which we converse are as a rule, so trivial. In "Conjugial Love" (n. 5), we read that "In heaven there are frequent occasions of cheerful intercourse and conversation, whereby the minds (*mentes*) of the angels are exhilarated and their minds (*animi*) entertained, their bosoms delighted and their bodies refreshed." This further Swedenborg asserts: "Social intercourse in the primitive Christian Church consisted (among other things) in consolation to each other in the distress of the Church, expressions of mutual joy

in its increase; also in recreation of mind from study and labor, mixed with conversation on various subjects." "In the present day," he says, "social intercourse of friendship has no end in view but the pleasures of conversation, the exhilaration of the mind by discourse, thence the expansion of the mind, the liberation of imprisoned thoughts, and the consequent refreshment of the bodily senses and their restoration to their wonted vigor." "But the social intercourse of charity is not yet revived." It would mean great profit to us as an industrious people, could we but recover the almost lost art of pleasant and at the same time profitable conversation.

Closely akin to conversation is the likewise long lost art of letter-writing. Most of our correspondence to-day is either stiffened by the formalities of business phraseology, and chilled by brevity, or rendered weak and insipid by the conventionalities of social custom. Letter-writing can be a most delightful form of recreation when the heart is put into it, and when happy and interestingly profitable subjects are chosen for the best presentation of which we are capable. There is the added advantage that it gives pleasure to others; and true recreation can never be selfish in its purpose or in its atmosphere. If we could get away from the attitude of mind of "I ought to write to so and so" into the happier thought of "I want to write him a letter," we would soon discover a new pleasure in friendly letter-writing which would make it no longer drudgery but art, not work but recreation.

There is no need to dwell upon the recreative value of the fine arts and music; for anyone who has natural talent or acquired cultivation in either direction, knows well the refreshment to body and soul thus to be derived. But anyone without talent or cultivation can, if he will, gain real rest, recreation, and constructive benefit from having a hobby, whether it be some form of handicraft, flower or vegetable gardening, or the collection of specimens in the process of nature study. A man or woman who has not some form of diversion into which he can throw his entire enthusiasm for the time being, is surely to be

pitied, for he is robbing himself of a definite blessing to his life and a genuine stimulus to his usefulness.

But someone contends, many people have no time to ride a hobby; the energies are actually absorbed by their daily grind of work. The answer to this contention opens the door to a new element of recreation, that which is extracted from the work itself, and an enjoyment and a relief to be found in doing the same old work in a different spirit. Work is a grind when the heart is not in it. If we cannot get away for awhile from work, then we must contrive some way to put more interest into the labor itself. We must gather a momentum as we go, or acquire a stimulus from our very activity, as the magneto gathers from the moving automobile what it uses in turn to stimulate more motion. It is possible to make a game of regular duties: the fixed conditions are the rules; the determination to do well is the play to win; and work done or use performed is the successful winning of the game. Not so much the amount of work done, but the quality gives sport to labor. Natural men praise work for its intensity rather than for its accuracy, its rush rather than its eternal results. Small men are always too busy for great things. But broad men have time and inclination for large things and for small, if they are important and of real worth to human character. The busiest man we know often gives the impression of leisure, when we talk to him of something really worth while. He is bigger than his routine work, he is alive spiritually and naturally. There is another recreative possibility in one's regular employment. At a recent convention a librarian told of his janitor who went on a two weeks' vacation. The second day he was seen washing book-shelves in the library; and in reply to the librarian's question, he explained that he had been wanting to get that done for several months, but had not found time. In heaven "When desires are realized in acts, they afford refreshment (recreation) and life." Let us learn to believe that the same principle holds true in this world. How different duties look when we are anxious to perform them. Most business men know the pleasure there

is in catching up and getting their desk cleared. Most ladies appreciate the pleasure there is in getting the mending all done and the darning up-to-date. Every minister knows the satisfaction of getting finished on Monday some of the things which have accumulated during the preceding week. There is no greater pleasure to be found in a game of solitaire, when all the cards are successfully played out on their respective piles.

But this kind of recreation by the intensive method is never sufficient for the real need of body or mind. Ideally recreation should have its rightful assignment of time and place along with the other important responsibilities of life. And this raises a question which our prevalent habits are not answering properly. There is a dangerous impression that busy people can successfully get their recreation in one solid mass at one time in the year, relying upon a month or two in the summer to furnish all the real refreshment needed for the year's strain. There are many short-lived victims of this fallacy, whose years of usefulness to society have been greatly shortened because they have worked beyond the limit of their strength eleven months in the year and then recreated as well as they knew how, which was very artificially, for a few weeks; and in the time of imagined rest they have taken with them all the cares and problems of their work to mull over while going through the conventional relaxation. It is true that the kinds of work which many people perform, demand an entire change of thought and scene once a year; but the additional fact is, recreation is a daily responsibility, or weekly at least. Some relaxation and diversion, yes, a little amusement, belongs somewhere in each twenty-four hours. Some go so far as to talk ideally of eight hours work, eight hours sleep, and eight hours play. If our play or recreation were of the constructive, character-developing kind it should be, such a division might be justified. But few do find it feasible to-day. Sir Thomas More in his "Eutopia" fixes in his model country "Half the day allotted for work and half for honest recreation." It was a rule which Ignatius Loyola imposed on his followers, "that

after two hours of work, the mind should always be unbent by some recreation." We have either disbelieved this principle or ignored it; but either way, to the detriment of our usefulness. It would seem that the evening hours were intended for rest and recreation; and we should be wary of the modern habits that are encroaching upon this privilege. There is much value in the increasing enjoyment of out-door sports and games at night with artificial illumination. There would be great value in our summer evenings on the porch, if we only talked of something richly worth while. It is the time also for games and family pleasures, not in excess, but wisely enjoyed. And if play is worth doing at all, it is worth doing well, whole-heartedly and enthusiastically. Let us work when we do work, and play when we do play.

Of course there are dangers lurking in recreation. The same devil of excess is there to tempt. It should not be overdone; should never distract the interest from work; never use up more strength than it gives, and return us to our duty more exhausted and debilitated than before. The end always to be kept in view is useful work; and recreation is to be considered always as one of the preparatory agencies. Play is a relative thing, not absolute; there is no such thing as real play except to the worker. It is only enjoyed with its real richness, by the man who has some honest occupation. There is a popular conception that the happiness of heaven consists in continual recreation; but the Lord is teaching us differently in this day. We are told concerning the times of recreative intercourse in heaven, of which mention was made before (Conjugial Love, n. 5), that "Such occasions do not occur till the angels have fulfilled their appointed uses in the discharge of their respective business and duties." Our ideal here must be similar; recreation is always to be in keeping with, and for the sake of, useful work. According to this standard our weekly Sabbath is in the highest sense a day of recreation; of rest from the effects of what has been, and of preparation for what is to be. Church-going is a form of recreation, happy in its purpose, helpful in

its usual effect, and stimulating in its power. The Word affords a channel of the truest Sabbath recreation, because it brings tired, restless mankind nearer to the Lord in whose "presence is fulness of joy."

We have observed then, briefly, that recreation is worthy of dignified consideration because it affords a means of physical, mental and moral betterment. It has educative possibilities yet unrealized, moral influences unappreciated to-day. It can repair, preserve, strengthen and advance life heavenward. It is never an end in itself but always a means, not a distracter from work, but an exalter of useful service better done and longer continued. To those of us who are not doing either the quality or the quantity of work which we desire, it beckons lovingly to the heart and invites the mind to follow gently. Some of us ministers have forgotten how to play, some of us laymen seem unable to get out of the atmosphere of figures and interests into the wholesome freedom of comradeship. The ladies have always been the guardians of play. As mothers and teachers they taught us when children to be amused usefully; as sweethearts they encouraged us in youth to contend honorably in sport; as wives and daughters may they always lead us by the warmth of their readier affections, into the sweet refinements of artistic and soul-refreshing paths of recreation.

PAUL SPERRY.

## "PETER GRIMM" AND LIFE HEREAFTER.

THERE are a few plays seen by the present writer which group themselves together in the mind. Serious in tone, they treat of right and wrong in a manner reaching beyond the domain of mere ethics, or they present questions bearing on the relation between this world and the other, or they are purely religious.

Among the latter the Passion Play at once suggests istelf. Much has been written of it, and in this paper only one question shall be presented: What has drawn people to Oberammergau even from remote regions in strikingly increasing numbers during the last fifty years? It is not the fame of the playwright (neither that of a Shakespeare nor a Sophocles) of whose name even most people are ignorant. It is not the distinction won by the musical composer (neither a Wagner nor a Mozart) whose name we probably cannot give. It is not the magnificence or brilliancy of the stage-setting, in which respect this sacred drama is immeasurably eclipsed by Henry Irving's productions. It is not the marvelousness of technique or of voice in singing; largely choral, the music affords no opportunity for a Patti or a Caruso. It is not the dramatic fire or finish of the participants; you will find no Salvini or Duse. The actor personifying Judas has distinctly histrionic ability, but he is comparatively unknown. The one widely familiar name is that of Joseph Mayer or Anton Lang; known because he essays the role of the central figure, the Christ.

And it is here that the answer to our question suggests itself. Beyond the interesting tradition of a plague stayed by miracle, beyond the earnest devotion, the ingenuous spirit, the unconscious simplicity shown by these craftsmen-players, lies the real solution. It is the spiritual power of the evangel story itself that can alone account adequately for the presence of 280,000

people in Oberammergau during the summer of 1910, eighty per cent of whom live west of the Atlantic ocean. If a lost play by Sophocles or Shakespeare were discovered, and it were given without histrionic prestige in a remote German village, how many people would go? Only the comparative few, cultured in the classics; while, in contra-distinction, the story of the Saviour stirs and comforts millions of unlettered folk; and even scholarship and erudition have been known to humble themselves before it.

Another play, "Everyman," is given with extreme simplicity by the Ben Greet company, and although essentially somber it has gained recognition. Quaint, mediæval, presenting personified virtues and vices individually rather than the complexity of man's dual and warring nature, it is interesting as embodying a stage in the evolution of the drama. The play entitled "A Message from Mars" has as a central figure a man belonging to our earth whose character needs spiritual reconstruction. He is disciplined, but for a long time he acts only in response to pressure applied from without. Not until he acts spontaneously from the inner restraint of conscience does the Messenger from Mars declare his own work done and return to his planet.

"The Servant in the House" and "The Passing of the Third Floor Back" are intrinsically similar, and the latter only shall be considered. The rising of the curtain reveals a group of people each dominated by an absorbing fault. Into this jarring, sordid, ignoble household, there comes a mysterious Christ-like Stranger; and his subsequent appeal to the dormant better nature of those about him causes them to face squarely about the other way. Instead of an exclusively affirmative attitude toward self-interest, they turn their attention and effort to the consideration of the neighbor. The harsh and exacting householder grows sympathetic to her maid, and suggests that she take a little outing by way of recreation. The unscrupulous and grasping money-lover discovers a flaw in the landlady's bill in *his* favor — and actually rectifies it! And it is significant

that the Stranger himself does not open his work with a homily or a parable, but begins by literally lifting a heavy burden from one of the oppressed, thereby presenting a concrete lesson in Christianity. Parishioners have been known to beg clergymen not to preach doctrinal sermons; Sunday-school pupils fight shy of doctrinal lessons; but the public in this case went unwittingly to a play, and unconsciously enjoyed a clearly defined object-lesson setting forth the doctrine of *conversion*, of *turning*, whereby they who were walking selfward now direct their steps Godward.

In the play "The Return of Peter Grimm," Mr. Belasco captures us psychologically at the outset, prepossessing us in Peter's favor by the aspect of his living room: well proportioned, harmonious in color, made cosy with appropriate furniture, pictures and ornaments, touched with warmth from an open fire on the right, graced on the left by a staircase winding up to a gallery on which chambers open. The windmill seen through an open window at the back suggests his ancestors; his pertinacity is the pertinacity of a race that resolutely resists the German ocean by means of dikes; the foreign accent of his servants is unmistakable; his kitchen seen through an open door is delightfully Dutch. Holland was kind to our Plymouth Colony pilgrims, and we like this transplanted Grimm family. The homestead, originally a grant from Queen Anne, has nurtured successive Grimms for two centuries. And now we divine the mystic charm of the home: it has memories, associations, traditions — all unknown to fugitive, restless people who frequently change hearthstones, who scarcely tarry even for a house-warming, and who love newness.

We discover traces of idealism in Peter Grimm: he loves flowers, and he loves his home, which has seen seven generations of florists, and for which he refuses a half million dollars; he is incapable of bartering his sacred Lares and Penates for sordid gold. He loves children. He has adopted the little Willem of the play, a child who is to be short-lived, but is healthy-toned and merry — utterly unlike boys in the old-

fashioned Sunday-school books who die early, boys who are spiritually anæmic, and who love to be sad. Peter has also adopted a girl, Kathrien, now a winsome maiden, whom he wishes to marry to his nephew and heir, Frederick; the latter fact furnishing the pivot on which the whole play turns.

This Frederick, who is a young bachelor, has been leading a double life; he is really the father of little Willem — a fact which Peter does not suspect. Neither does Kathrien; but a fine instinct leads her to oppose him. For there are attractions and repulsions on the plane of spiritual emotion which are even more real than those on the plane of physical chemistry. Kathrien's aversion to Frederick is the aversion of fragrance to miasma. They are antipathetic; for fragrance does not wish to be poisoned, nor does miasma wish to be sweetened.

James Hartman, Peter's private secretary, loves Kathrien, and she reciprocates the attachment. We believe implicitly in James. According to all the laws of the romantic drama, the man whom the beautiful and persecuted maiden would marry possesses the cardinal virtues. The Rev. Henry Batholommey is rector at the village and spiritual adviser at Grimm Manor; he and his wife profess to love Peter Grimm, but their friendship is as hollow as the apples of Sodom. In this play satire depicts the clergy, as in "The Servant in the House" irony depicts the Church. Peradventure playwrights feel that there can be no more effective foil to set over against genuine goodness than the perversion of that which is highest.

Dr. Andrew MacPherson, physician and warm friend to Peter, is, as his name suggests, of the race which loves metaphysical disquisition. He has been converted by the psychical researchers to a strongly asserted faith in the persistence of human life after the death of the body. He can cite authorities by the dozen and arguments by the tome, and he fairly showers them over Peter who tosses them off lightly, saying: "We know nothing, and we can know nothing of life hereafter." But they discuss it later with rising voices, increasing temperature, and spirited gesticulation, each interrupting the other in the middle

of a sentence. Finally, Scotch pertinacity prevails, and a mutual vow is pledged, that the first to leave this world shall if possible return to assure the other of his existence.

Peter Grimm's hardness of character is now revealed in his effort to secure the desired marriage. Summoning in turn the three interested parties — Frederick, Kathrien and James — he probes their hearts as unfeelingly as he would probe a deed or mortgage in purchasing a farm, with direct, forcible, business despatch. The shrinking, bitterly reluctant girl finally consents to a betrothal pledge with Frederick. Ignobly triumphant at last, Peter seats himself near the fire, his head drops slightly forward, his fingers relax, his pipe falls to the floor. It proves to be that last brief unconsciousness that comes to us all; its manner recalling the old Greek Hesiod's statement regarding the Golden Age: "Nor was wretched old age at all impending, but they died as if o'ercome by sleep."

Ten days pass. The curtain rises on the wedding preparations, Frederick restless and preoccupied, Kathrien grave and silent. Peter's last will and testament is read to all assembled; the nephew the sole heir, friends remembered by trifles. A bit earlier, the mounting rhetoric of the Batholommeys had been lamentably inadequate to express their love and admiration for the noble and generous Peter; but now, spurning their little gifts, effusive eulogy is supplanted by violent condemnation. It is a dramatic uncovering of hidden depths of character, obvious to us, unrealized by them.

As they abruptly depart, Peter Grimm appears. Self-revelation has come to him in the other world. A search light has entered his soul revealing his harsh governorship of Kathrien's life. He comes hoping to undo the hateful betrothal tie. To a play like this we must bring not only our bodily eyes but our mental vision. And when Peter tells us that his material body mouldering in yonder cemetery is not he, we realize that he is in spiritual form. Returning with a heart full of love, but at first invisible and inaudible to all, his efforts at recognition by old friends are touchingly pathetic. He is at last perceived

by several although in varying fashion and with unequal delay. He fulfils his pledge to the Doctor by testifying to his own continued existence; he discovers a clue to Frederick's real character and severs his betrothal. The unrepentant nephew leaves for distant parts, flinging the old home and its repugnant associations at Kathrien. In the meantime little Willem has grown ill, is brought down stairs to a couch on the right of the stage, comes into visible and familiar communication with his dear Uncle Peter, and begs that he too may go to heaven. Shortly after his disappearance in Peter's arms, the Doctor enters and turns back the coverlet revealing the lifeless effigy of little Willem — the play thus furnishing an object lesson regarding the non-resurrection of the material body. Closely woven in texture, this drama has to be presented by the present writer in considerable detail, since nearly every part suggests a psychical question.

Has any one ever come back from the other world to earth? The Bible tells us that a fellow-servant of the Apostle John, one of his brethren the prophets, came with a message from heaven to him at Patmos (REV. xix, 10; xxi, 8, 9). Would it be safe for us to deal lightly and carelessly with our neighbor, trusting to a redemptive return to earth hereafter? Most emphatically, No. Would heaven permit Peter to return on a like mission? We cannot say; we simply deal with the hypothetical situation which Mr. Belasco has created for us. We will search for favorable points. Peter's errand is in no degree related to material prosperity or worldly success; it deals with a vital problem of human misery, with the desecration of a relation which should be sacred. Neither is Peter's errand self-seeking; he did not wear on his return a frightened aspect as of one fleeing from a terrible Nemesis. He is not primarily interested in saving his own soul, but in saving Kathrien's happiness; his question is not, What is to become of me? but, What is to become of her?

How about the value of freedom of marriage choice in the maiden? Read the most beautiful betrothal story ever penned

GENESIS xxiv: Abraham avoiding for his son an alliance alien in religion; the devout old steward near the kneeling camels praying heaven that the maiden chosen might be the one appointed by God; and he, being led "in the right way," of the Lord's direct Providence was preceded by an angel guide and found Rebekah (verses 14, 40 and 48). And upon her the household brought no pressure whatever to bear regarding this brilliant worldly alliance — in spite of Isaac's coming inheritance of flocks, herds, asses, camels, servants, silver and gold. They simply inquired at the damsel's mouth, "Wilt thou go with this man"? And she said, "I will go." Had Peter Grimm read his Bible more faithfully, his expiatory return to earth had been unnecessary.

Emanuel Swedenborg wrote in 1768 that, on the part of the maiden, consent makes marriage and initiates her spirit into that love, which unwilling or extorted consent does not do. Fifty years earlier he had been personally tested. A young man of thirty, he fell very much in love with a maiden of fifteen, Emerentia Polhem, who did not return his passion. Her father — a Swedish Peter Grimm — forced her to sign a contract binding her to marriage later. Swedenborg, on learning that this caused her much distress, voluntarily relinquished all claim on her, and quitted a house which had been cordially open to him for seven years.

Upon reflection, we feel that condemnation of the betrothal under Peter Grimm should be distributed, although he, the man of ripe years, is chiefly responsible. Frederick with his shallow principles and dishonorable life should not have consented to so unequal an alliance; and Kathrien was quite too amiable and compliant. She needed some of the Rooseveltian fighting quality; she should have stood out for all time against fifty Peter Grimms. Swayed by gratitude for her adoption, she displayed a conscience misdirected and in need of enlightenment.

Let us now imagine "dear Uncle Peter Grimm" as one whom we have known and loved, and who has come to us in

this very room. Is he the identical Peter whom we knew on earth ten days ago? He has shuffled off his mortal coil; but that is only a discarded extraneous wrapping. Upon second thought, he is not quite the same; he is a better man — contrite and more enlightened. How did he get here? If windows were grated and doors hermetically sealed, he would readily appear. He did not pass through the door in like manner as an X-ray penetrates a wounded shoulder and discovers the wicked bullet, or penetrates an opaque pin-cushion revealing the needles lost by the seamstress during the last ten years. For him, a spiritual being, the barred doors do not, as it were, exist. We could not take his photograph; why not? Because he is in one world and the camera is in another. His fine-textured body reflects the superior light of the other world; the poor terrestrial camera can only deal with the comparatively crude light of our material sun.*

In reality, Peter has not left the spiritual world at all. How then do we see him? We, like him, are highly organized spiritual beings in human form with organs of vision like those of the angels. Unlike Peter, we still linger in our houses of clay; and we habitually look through our material eyes (these windows of our clay domicile) into the material universe, thereby coming into visible and conscious connection with this lower sphere. But suppose that, for the moment, we are enabled to turn our real eyes away from these earthly windows of clay and look directly into the spiritual world which is so very near; *then*, we should see Peter Grimm.

Observe the simplicity of the explanation just given. There is nothing "shiveringly uncanny," nothing occult, nothing mysterious, nothing complex. We do not materialize Peter and bring him down to earth; we are elevated to his plane of being. And we are all thinking in a spiritual-minded way at

* Even the borderland or outer region of man's soul which he carries with him into the other life cannot be photographed by the light of this world; but it forms a delightful receptacle for spiritual light which can be transmitted into it. (True Christian Religion, n. 103; Arcana Cœlestia, n. 2492 near end.)

this moment. When the statement is made that we are "elevated," no one thinks of our material bodies as being lifted a few feet farther from the center of the earth than usual; we are simply entering for the moment a higher order of experience.

This experience sometimes occurs during a last illness. We are gathered around the bed of the loved one. Suddenly her face lights up in glad recognition or delight. We look around, nothing new is visible. We ask, "What is it, dear?" And she tells us of seeing beautiful angels or friends gone before. They are not ghosts, apparitions, or hallucinations; they are real people. She has simply been allowed to see into the other world a little before her actual arrival. Scenes like this occur within the parish and even within the parsonage of many churches with varying creeds.

Who recognized Peter Grimm on his return? The dog is represented as feeling his presence, which is — a reviewer reminds us — "an ingenious touch out of old English balladry." However absurd the tradition, whose incorporation into the play we pass by, we cannot quite ignore the dog; and as analysis is in the air, let us make a psychological analysis of him. This can best be done by the comparative method. What is the difference between Peter Grimm's dog and Peter Grimm? The dog's little mind is only one story high because he is to live in only one world. Peter's mind has additional stories or planes with capacities which render him immortal. This earth is the world and all to the dog, and he shows it by leaping early and sympathetically into its activities. Peter, made primarily for heaven, enters slowly — not instinctively — into self-reliant ways. The dog finds fruition here; man craves something beyond.

Why does little Willem finally apprehend Peter's presence in a more whole-souled and satisfying manner than any one else? The play says: Because he is a "sensitive psychic"; but may it not be because he is an innocent-hearted child who is nearing heaven and who is already living close to the angels? Not little by little, but instantly, Willem should have come into

direct relation with his "dear old Uncle Peter." When, in Scripture, spiritual visitants are sent by heaven on happy errands to receptive people here, there is never any of this halting difficulty in "making connections." Kathrien does not, like Willem, come into association with Peter by eye, by ear, by touch, by voice; but her soul is comforted by his loving presence, all unconsciously it would seem; he quickens her courage to resist the false betrothal vow; he stimulates her conscience; her heart is mysteriously lightened, and she rises with a song on her lips. Kathrien's experience has been duplicated many a time in real life. We are undoubtedly warmed and comforted by our loved ones who, gone before, still linger near us. There is a testimony of the heart not open to question. We know, for we have vividly felt, their near presence in temptation and sorrow; but we do not ask to see them. God knows best. We can wait for the hereafter.

That the Batholommeys should rush precipitately out and wholly disappear at Peter Grimm's first approach, is an admirable illustration of the law of repulsion; since religious hypocrisy can have no affinity with a contrite heart. Swedenborg says: "It is a common thing in the spiritual world, that when any one averts himself from another, he becomes invisible" (Apocalypse Explained, n. 426). That the unrepentant Frederick should not enjoy coming under the clear and rebuking gaze of his uncle, is another sure and life-like touch. We may think of the perturbation of mind in these three people as foreshadowed in the phenomena just preceding Peter's first appearance: weird shadows, flickering light, thunder and lightning followed by ominous darkness.

Peter Grimm stirs up Willem's mind by way of remembrance; not to find out whether he had been a good little boy, but to rouse his sense-impressions regarding his mother with whom he had lived until five years old; to revive what he had seen and heard as testimony for or against Frederick. And the child describes her as sad, and as crying a good deal. In this

connection we observe that Peter, although divested of flesh, yet *remembers*. And this recalls a recent question: —

> Those who have insisted on the entirely spiritual character of the soul, have at the same time insisted on its immortality. How, then, can we explain the retention of the memory? Here we have a body, and within the form of this physical covering a brain, which registers records of our mental life; but when the body dies, and this physical substratum is destroyed, what will become of the memories of our experiences? Where will the acquisitions of mental activity be localized? Without them no intellectual continuity is conceivable. (Introduction to Gabriel Delanne's "Evidence for a Future Life," p. xi.)

Swedenborg wrote in 1758: Every least thing that a man has thought, willed, spoken, done, or even heard and seen, is inscribed not only on his internal or spiritual memory, but on the spirit itself (Heaven and Hell, n. 463 near end). And in modern psychical experiments, when dormant memories hidden in the sub-conscious mind are revived and made known, do not the investigators feel that they are dealing with a record higher than the tracings on gray matter under the skull? Can we think of man entering the other world with his soul's spiritual autobiography or "book of life" annihilated because of the loss of the physical brain?

Regarding Peter Grimm, it is noticeable that he tells us very little of life above. In this Mr. Belasco is wise. Claiming to leave this world in crass ignorance of the other, Peter could have learned little. Newly arrived spirits would give meagre testimony. Kathrien is assured, however, of the genuine truth that one's youth is renewed in heaven. Not that Peter really could in a week attain an abode among the angels. He had not completed the judgment process. Despotic control over the the minds of others is not a sin to be lightly wiped out like a chalk record on a blackboard. "Think!" said Peter in lordly fashion at one point in the play where some one ventured to differ from him, "What business have you to think? I will do your thinking for you." But we will believe that the central citadel in Peter's character is sound, and that the outworks will not long remain in the hands of the enemy.

In a mental review of Mr. Belasco's play soon after witnessing it, nothing left so strong an impression on the present writer as the strange fact that Doctor MacPherson, in spite of his strongly assertive faith in survival after death should be the last to recognize his old friend. Their mutual attachment and their mutual vow should have brought them easily *en rapport;* moreover, the good physician had no need to skulk among the shadows in avoidance of Peter's discerning eye. Why was he so slow of understanding? Because his faith was defective; he had accepted evidence which compelled belief — after the manner of miracles — but which did not furnish rational explanation. We take it for granted that he had read the same thousand pages or more recently perused by the present writer; not books about psychical researchers written by their critics or commentators, but their own testimony regarding their own experiments. We find therein candid and honest adjectives and phrases like these: baffling, inexplicable, mystical, mysterious, transcending our finite thought, infinitely beyond conception, the exercise of laws unknown to us, or lastly, phenomena unexplainable, facts real.

Let us illustrate. A savage sees an eclipse. He marvels; but he cannot deny the evidence of his senses. He is an expert in his own world; he can outdo the colleges in tracking a wild beast or penetrating a forest. He does not see the eclipse intelligently, but he stands at the initial post of observation, just where astronomy began its career. The school-boy of twelve who understands how the heavenly bodies move and how they throw shadows on each other, although he may never have seen an eclipse, has a far more intelligent knowledge of an eclipse than the witness who comprehends not.

There is another reason, aside from his forced faith, why the good Scotch doctor was so long blind, deaf and unresponsive to the pathetic appeal of his friend for recognition: the very manner of the coming was so unexpected as to close his eyes to the situation. His mind was preoccupied with the usual spirit-accompaniments given in the books: the darkened cab-

inets, unaccountable rappings, levitation of tables, persons thrown into trances and tied hand and foot, flying books, materialized forms disintegrating little by little. Peter did not come elaborately, he came simply, and the doctor's perceptions were all off duty. Observe in Scripture story the simple, direct, life-like manner in which heavenly and angelic visitants come; observe, too, that the movement for their coming *originates on the other side;* they are sent, not called.

What is a prominent aim in modern psychical research? To prove immortality by the inductive method of reasoning: to collect, compare and classify facts and phenomena, and then to build on these a theory of man's survival after death. This method is excellent in pursuing physical science. But can psychical or spiritual phenomena be rationally studied by induction, or adequately measured by physical tests?

This is the situation: a line of separation strongly differentiates the mental or spiritual from the material or physical world below. The upper world is governed by a system of laws harmonious in themselves originating in the Divine Mind; this lower world is also governed by a system of laws harmonious in themselves originating in the Divine Mind; but neither system is the duplicate of the other. That the two systems agree, springing from the same Infallible Author, goes without saying; but they are not identical. That they are not, is easily illustrated by attempting to interpret man's heart according to the law of the physical universe as follows:

Two men have mutually kindled warmth in each other's hearts, making them vitally near friends. We will call them Damon and Pythias. Dwelling together here they are cordially united in spirit. But now while Damon remains in Boston, Pythias goes around the world westward. We observe that their friendship is slightly diminished when San Francisco is reached, has distinctly lost temperature among the Aleutian Islands, is ominously low at Sidney, and is to all appearance dead at Canton. Fortunately, Pythias continues westward; in consequence their love shows a flicker of reviving life at

Bombay, is open to hope at Constantinople, gives distinct encouragement at the Azores, and is quite normal on the reunion of the two friends in Boston. "How absurd!" you exclaim. But it is only picturing emotional phenomena as it ought to behave and as it would behave if our hearts were governed by natural law. According to all the rules of caloric this friendship should freeze at the antipodes; for did we not learn in our physics class at school that the temperature of an object diminishes in the ratio of the square of its distance from the source of its warmth?

Not only the heart, but the mind is superior to the limitations of space. When Pythias at the antipodes is under some emotional stress, he stirs his friend's mind by way of remembrance, and Damon silently reciprocates. Their thought being spiritual could not of course travel by means of material ether vibrations; but it gained thereby. Unlike wireless telegraphy, this loving mental message is not dependent upon favorable atmospheric conditions; and the higher power that propelled it was in no danger of leakage from long transmission. The eight thousand miles and the intervening core of the earth formed no barrier.

The mind, in occasional flashlights which reveal the splendid possibilities of life hereafter, shows itself as superior to time as to space. The writer's father was at one time traveling on Lake Erie when he was suddenly awakened by officers rushing through the corridors and shouting: "The ship is on fire, each man look out for himself!" He was a man of great presence of mind to whom the spirit land was a very clear reality; and he aroused his sleeping brother, saying, "Wake up, wake up, we are about to change worlds!" Safety came to them, but at the crisis there passed through his mind the thoughts, feelings, words and acts of his whole past life, most vividly pictured in their orderly sequence, and yet like an instantaneous panorama.

Some modern investigators incline to define things spiritual as being merely subtle and excessively rarefied forms of matter; and to range all objects from grossest to most attenuated

in an unbroken series upward in order "to preserve unity of law." But there may be unity in the entire universe without physical continuity. The spiritual world is related to the material world as cause to effect. This philosophical link constitutes a strong and admirable union, and tends to draw the mind upward. But at this point some young reader is heard to say, "Let us come down from that abstract region at once; I cannot breathe." Yes, the air is very rarefied, and we will descend immediately to the concrete; but let us bring our first principle with us and proceed to illustrate it.

We will suppose that Kathrien of Mr. Belasco's play is here, and that on the mention of James Hartman's name her color mounts. What causes the blush on that charming maiden's cheek? At this point Natural Science proffers an explanation, saying, "Your remark stirred Kathrien's heart ————;" but here we have the courage to interrupt: "Pardon, sir, but do you refer to the maiden's material heart?" After replying that physical hearts are the only ones within his ken, he resumes: "Your remark stirred the maiden's heart, warming and quickening the blood and sending it surging upward; and as it contains red corpuscules, it tinted the cheek."

The objection to this solution is its inadequateness; it does not reach the source of the phenomenon. Of course not; it is not the province of natural science to go to the source of anything. It deals with ultimates, with lower processes and with minor causes, all of which lie within the confines of the physical universe. We should never forget, however, that matter and its true interpretation form an admirable and indispensable foundation on which our feet should rest; for do we not read in Holy Writ that not only is heaven God's throne but the earth is His footstool?

To return to Kathrien; the real cause of her blush was not physiological, but psychical. Our remark reached her spiritual heart and aroused emotion; and the latter, communicating downward to the physical plane gave the exquisite carmine color. In the last analysis, Love was the artist. When an

investigator of natural phenomena recognizes mental or emotional agencies behind them, he ceases to be a mere scientist. There are three planes of knowledge: natural science says that the drug or the fresh air is the curative agency to which the sick person is indebted; spiritual philosophy acknowledges the remedial effect of his own cheerfulness; theology, reaching the supreme height, recognizes God as the Divine Physician effecting the recovery.

At times we are unconsciously spiritual-minded. For example: we place a man and a camera side by side facing a tree. On the camera is impressed quite as good an image of the tree as that recorded on the human retina; indeed the camera excels the eye in delicate registration. Yet we never say that the camera sees. Why not? Because there is no intelligence behind it. It is the soul that sees by taking cognizance. The physical eye of itself is but a dead optical instrument.

Several among those engaged in psychical research have been eminent experts in the domain of natural science, — Sir William Crookes for example, who is brilliantly associated in our minds with the X-ray. In line with these modern investigators, Emanuel Swedenborg until past fifty years of age was assiduously devoted to the pursuit of physical science, spending ten years abroad. At twenty-three, with college training, we find him beginning a two years' sojourn in London, studying Newton, calculating solar and lunar eclipses, exchanging astronomical theories with Halley of comet fame, and enjoying the Greenwich Observatory telescope under the celebrated Flamsteed, whose wisdom was already hoary. Other studies were pursued elsewhere with the same zeal and excellence of opportunity. He used applied mathematics in public engineering works. Whether he pursued metallurgy in Holland or mining in Germany, he had the Swedish government directly behind him, because of his assessorship for thirty years in the Royal College of Mines.

In another direction Swedenborg resembles our present-day students of science: he grew more earnest as the years went by, feeling that there were fields of thought more important than the nebular hypothesis in which he anticipated La Place,* or any of the studies pertaining purely to matter. And as our modern investigators are striving to prove by the scientific method the survival of man after the death of the body, so Swedenborg, whose religious faith in immortality was unwavering, began a systematic search for the soul: Where was her sanctuary; how, as queen or goddess, did she exercise her sovereignty; in what manner was she related to the material body; what was her final home?

Swedenborg tried the inductive method in this search, but he did not succeed. He might climb higher and higher, from solids to fluids, from fluids to gases, from gases to ethers, from ethers to auras; but the inorganic kingdom furnished no ladder long enough to reach into heaven. Turning to the organic kingdom — the anatomy and physiology of the human brain — he did conclude that the latter furnished a point of contact between soul and body. But the inductive method again proved inadequate for a rational grasp of spiritual law; whereupon Swedenborg grew humble, declaring that there was some insurmountable obstacle in the way, and that he needed a new doctrine.

And now what happened? He tells us that he was permitted while still living in this world to come into conscious and visible relation with the spiritual world for many years; to study it directly, and not as heretofore at second hand through matter. Washington was given a mission to found a country; Lincoln a mission to save a country; Elijah a mission to vivify a lethargic people; why should not some one be given a mission to reveal to us a world so vital in interest to us all? The Swede's powers

* Swedenborg's priority is recognized by Prof. Svante Arrhenius, Swedish astronomer and Director of the Nobel Institute, in his introduction to one of a series of volumes of Swedenborg's scientific works being issued by the Royal Academy of Sciences at Stockholm.

of observation had been trained for half a lifetime; he could ask questions; and he was helped of heaven (as we all are in our small way) to grasp the principles which govern our mind, our heart, and that higher world which is their legitimate environment and habitation.*

At this point some reader may exclaim, "I don't believe the claim herein made, that Swedenborg came into intimate relation with the other world!" Be assured, plain-spoken reader, that no one, Peter Grimm-like, will say in reply, "You must believe." But will you kindly permit a suggestion? Might it not be well, instead of presenting a blanket denial in advance, to examine these laws which, it is alleged, govern the mind, the heart and the life hereafter? Are these laws harmonious in themselves? Are they confirmed by our earth experiences? Does a knowledge of them soften the poignancy of grief in the loss of friends, or strengthen us to meet the inevitable change of worlds with a faith born of conviction? As spiritual beings are we now under spiritual law? Let us begin the test at once.

In heaven, we are told, time and space are an appearance rather than a reality; that "when one goes to others out of his own society, he arrives more quickly when he eagerly desires it, and less quickly when he does not." On earth, we observe, time flies on rapid pinions when we are happy, and drags its leaden feet when we are sad; but in the meantime the clock, true to physical law, jogs on with unvarying pace.

Things of the spirit, Swedenborg asserts, are really more substantial than material objects. Are not substantial things those that endure? Which, therefore, is more substantial, a granite mountain great and high, or the truth that two and two make four? What happens to the mountain? Snow accum-

* F. W. H. Myers in his "Human Personality and its Survival of Bodily Death" (pp. 6, 7, abridged edition) states that Swedenborg was the first eading man of science who distinctly conceived of the spiritual world as a world of law; "a region not of mere emotional vagueness or stagnancy of adoration, but of definite progress according to definite relations of cause and effect, resulting from structural laws of spiritual existence and intercourse which we may in time learn partially to apprehend."

ulates on its summit, glaciers scarp its sides; it crumbles. How long before mathematical truth disintegrates? Which furnishes a more substantial support on which to lean, a stone pillar, or your mother's love? False pillars — hollow shells filled with rubbish — collapsed in the California earthquake; honest pillars, as at Karnak, are slowly becoming a ruin. Are you apprehensive that a true mother's love will prove a sham, and suddenly collapse under catastrophe, or gradually succumb under an oft-recurring strain? Again, are not substantial things those that persist? Man's bodily tissues completely change material in a few years, but his personal identity remains. Moreover his whole earthly framework — after the manner of the entire animal kingdom — ceases to exist as an organism; but his organized mind preserves its functions and its individuality forever.

The poignant cry, the bitter heart-hunger for substantial religious teaching was never keener than in Elizabeth Stuart Phelps's "Gates Ajar." Crushed by a great sorrow, the remembrance of her dear Roy was as "salt-water poured between shipwrecked lips." She thought of him "snatched away in an instant by a dreadful God and laid out there in the hideous wet and snow" or in a dreadful heaven afar off, of which she knew nothing (pp. 9, 20). Her minister added to her misery: "He gave me glittering generalities, vagueness, a God and a future at which I sat and shivered. Going to church hungry, hopeless, blinded, I came back empty, uncomforted, groping" (p. 73). She longs for something actual, something pleasant. Then Aunt Winifred comes into the story with her quiet, strong faith and her new views of life hereafter; assuring Miss Phelps that Roy is not lost, asleep nor annihilated, but just at hand although invisible, that he loves her, will wait for her, welcome her and lead her into light and warmth in heaven; and Miss Phelps slowly gains spiritual poise, assured faith, and serenity of spirit. She confesses to having read Swedenborg's "Heaven and Hell"; and from it, with some imperfect apprehension,

she has, consciously or unconsciously, drawn very much of her light and comfort.

One should have been in Boston at the time to feel the vibratory shock caused by the appearance of "The Gates Ajar." It was pronounced audacious and heterodox by its critics, but its influence could not be suppressed, and its sale was enormous. It possessed dramatic power, intensity of conviction, and a message of consolation. Appearing soon after the close of the Civil war, it was welcomed by a multitude of sorrowing figures swathed in the black crepe then so universal an insignia of grief.

Miss Phelps in her book shrinks from a "vague, lazy, half-alive, disembodied existence hereafter;" and one feels that a shadowy form of gaseous vapor would most inadequately express her dynamic energy and her forceful emphasis. She desired something tangible. With us, she could pity poor Æneas, when, in endeavoring to embrace his mother in the spirit land, his empty arms crossed on his own breast. This earnest questioner regarding the spiritual world will not find it a land of forgetfulness after the manner described by a "good brother" in her book. Upon being asked if he expected to see his dead wife in heaven, he replied: "I expect to be so overwhelmed by the glory of the presence of God, that it may be thousands of years before I shall think of my wife." (p. 70.)

In the year 1757 Swedenborg wrote that when man's most interior or ruling love is good, he possesses heaven. In 1897 Canon Farrar in his book, "What Heaven Is" (p. 15), says: "Oh, to be honest, true, noble, sincere, genuine, pure, holy to the heart's inmost core! Is not that Heaven?" Swedenborg says that heaven is primarily a condition of the heart and mind, rather than a place. Canon Farrar says: "Is it not a state rather than a place? Is it not *to be something* rather than *to go somewhere*?" (The italics are his.) The Swede says: "The wicked who are in the love of self and the world cannot abide in fellowship with the good, and when they come near them seem to themselves unable to respire, but as it were to be suffo-

cated" (Arcana Cœlestia, n. 3984). The English divine says, addressing the children of wickedness (pp. 18, 19): "Think ye that the apples of Sodom and the clusters of Gomorrah can grow in the same soil with the Tree of Life? Oh, while you know what you are, and are what you are, and yet will not be other than what you are, you would not be happy if God placed you there to-morrow, . . . every rapture of it would be a burden." The earlier writer says (Arcana Cœlestia, n. 2363) that the wicked call heaven their hell. The later writer says (p. 19): "If you went there with heart yet unchanged, you would carry hell with you to Heaven, and would make Heaven itself a hell." Swedenborg presents a beautiful tribute to angelic singing as meaning "gladness and joy of mind, a glorification of the Lord for deliverance;" but also refers to the prevalent mistaken view that heaven consists solely of "a communion of prayers, acclamations and repetition of holy things"; and he describes the weariness of spirit that would result therefrom. Miss Phelps says, "I should grow so tired of the singing!"; and Canon Farrar (p. 13) quotes the following quatrain:—

> "For it is past belief that Christ had died
> Only that we unending psalms may sing;
> That all the gain Death's awful curtain hides
> Is this eternity of antheming."

After the sudden transition of the Rev. Abiel Silver to the other world, his household was visited by the Rev. Edward Everett Hale — that large-hearted man whose parish was boundless. He came soon, but said that one could not realize the effort it had cost him to stay away so long. During the hour of his visit he offered many phases of consolation and sympathy. Among them was this: "I have faced death as completely as I ever shall, as far as attitude of mind is concerned; I have expected to go at once; and I wish to assure you that the sensation was delightful, because I should have my questions answered regarding the other world."

This life is but a preparation for the other. We are to cultivate heaven in our hearts while here, so that after the resurrection we may find the abode of the angels not only familiar of recognition, but congenial. Is it not fitting that we should know much while here of the laws and conditions of a world so vitally related to us?

EDNAH C. SILVER.

## "THE GREAT PSYCHOLOGICAL CRIME."*

THIS work by one who prefers to remain *incognito* under the initials "T. K." is a strong arraignment of the practices of hypnotism and spirit-mediumship. It is written largely in legal phraseology and style, and with much repetition as if addressed to a jury of ignorant men, and professes to be inspired by an association of students of ancient Hindoo philosophy. The increase of immoral and foolish practices of a psychical sort, and the resulting burdening of insane asylums with the debris and wreckage of these unholy alliances, makes such a work opportune; but it is to be regretted that the writer has not approached his subject from a more distinctively Christian standpoint, in the name of Him who said: "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (LUKE xiii, 32), and that the good work of casting out devils in the name (or spirit) of the Lord has been marred by an admixture of some things, possibly derived from Hindoo occultism, which are not of Him.

The interior point of view is distinctly not that of the New Church, and though one would not wish to combat any honest effort to overthrow dreadful evils, we can not but wonder where all this intercourse with ancient adepts is to lead, and whether it is necessary to go to such sources for inspiration. The chief lack of this book is the want of an acknowledgment of the Lord as the only source of justice. "A just God and a Saviour, there is none besides Me." The name of God is sometimes mentioned, but usually with a parenthetical "or Nature" which leaves the meaning obscure, if it does not actually imply a denial of the Divine.

* *The Great Psychological Crime. The Destructive Principle of Nature in Individual Life.* By T. K. Harmonic Series, Vol. II. Chicago: Indo-American Book Company. Eighth Edition. 1906. 405 pp. Cloth. $2.00.

There is another distinction between the doctrine of the New Church and the teaching of the Hindoo "Masters" which I should like to make quite clear. Swedenborg's experience as an observer in both worlds in the full possession of both his spiritual and his natural senses, after having had a preliminary preparation and long training through a profound study of mechanics, metallurgy, physics, astronomy, anatomy, and psychology, enabled him to throw a wonderful new light on the laws of the spiritual world and on its connection with the natural world. His position as a divinely appointed revelator at one of the world's great epochs, and the work which he was called to do in precipitating the Last Judgment in the Intermediate World of Spirits by publishing, as the Servant of the Lord Jesus Christ, the truths concerning the Lord's sole and supreme Divine Humanity, gave him also an unrivalled insight into the origin and nature of evil. If any one would enlighten us concerning a great "Destructive Principle of Nature," it may be well to ask how his teachings compare with those of the man who knew most "from things heard and seen" about the inside history of the hells.

As regards the iniquity of the love of dominion for the sake of self which leads to hypnotic and mediumistic control, T. K. is as strenuous as the Holy Word itself, which forbids illicit intercourse with spirits, and is in perfect agreement with Swedenborg's teaching, with just one exception. Swedenborg refers all of his teachings to the Divine leading and to the source of all wisdom for angels and for men — the Holy Word. T. K. seldom mentions the Sacred Scriptures, but claims that he, or his friends, the "Masters," have discovered these things by their own unaided powers. They are self-made men. Immortality itself, it seems, according to this occult teaching, is not a gift of God, but man-made; for the "Universal Intelligence" is not discreted, but is merely the combined intelligence of all mankind. This conception has in it something of the presumption and arrogance of a reaching for the attributes of the Most High. We may grant that the teaching of the book

contains needed truths, but in the background is something of the love of interior dominion over the things of the Lord, and pride of the self intelligence, and thus the truths are mixed with insidious errors.

In T. K.'s address to Master Masons (p. 384) is a mention of "the Master" which might be supposed to refer to the Lord Jesus Christ as supreme, but the allusion is veiled. Men are known by the company they keep, and the titles of other works in this "Harmonic Series" are entirely in accord with the spirit of Anti-Christ which has always cropped out sooner or later in all spiritistic literature. Moreover, this Masonic flourish at the end of the book, together with a general air of mystery, and suggestions that we-know-more-if-we-cared-to-tell, are opposed to the spirit of the New Age in which "there is nothing hidden that shall not be revealed." Again "Great Babylon comes to remembrance." Why all this mystery and hocus-pocus? The invitation to the New Church is "*Nunc licet.*" Its essentials are written so large that all may read. There is no concealment. Everything that it is really necessary to know is revealed. There are a few unsolved problems, but the world can wait for these. Such a problem is that of the final destiny of the evil. Whether the hells will eventually be reduced to order and permitted to labor at the foundations of the earths, like the fabled gnomes and elves, venting their energies on a plane but little above that of matter, superintending certain congruous phases of the forces of nature in the clash of atoms, the earthquake's shock, the volcano's fiery breath, doing useful work, though of a low sort, serving the higher orders of being by compelling them to continually keep their weapons polished in this armed truce; or whether the Divine Wonder-Worker, after the fires of evil have died out completely, knows how to resuscitate the ashes and give life to the dry bones; these things are at present only hinted at vaguely in the truth as we know it, and therefore T. K.'s doctrine that the second death is annihilation of human individuality can not be rejected summarily, although it does not

seem to be in harmony with the knowledge that there is an all-wise, all-powerful and merciful God, whom we may trust to bring good out of evil, and to rescue the lost sheep.

Swedenborg teaches that there are three heavens discreted in ascending order, and on each plane of spiritual life are two kingdoms, spiritual and celestial. There are as many divisions of infernal life, making with the Intermediate World of Spirits thirteen divisions in all. This doctrine is also taught by T. K. (p. 234); but whereas T. K. teaches that "in point of relative location, an ascent of the individual from the first sphere to the thirteenth takes him with each advance further and further outward (or upward, as we are accustomed to say) from the earth's surface," thus demonstrating that he has no other idea of spiritual progression than that which is connected with the overcoming of terrestrial gravity and other spatial considerations, Swedenborg, on the contrary, assures us that the spiritual world is not in space, and that to comprehend things spiritual, all ideas of time and space must be put away. This is also in accord with the teaching of Jesus: "The kingdom of heaven is within you."

T. K.'s doctrine, like most spiritistic teaching, is a refined materialism. His trine of "body, spirit and soul" is liable to be given a deeper significance than is really intended, for we find that by "spirit" is not meant the man himself, but his spiritual body which is said to be made of "spiritual material," and is certainly not conceived as existing on any higher plane than that of the ether; while the soul is evidently not thought of as being other than some "vibratory action" of a "spiritual material" which is somewhat less amenable to the attraction of gravitation than ordinary matter. This speculation is wholly devoid of evidence.

I question also the order assigned to the control of different brain-tracts in the progressive stages of mediumistic development which, according to T. K., successively invades the cerebrum, the cerebellum, and finally the medulla as the infestation enlarges from slight to grave. On the contrary, it seems to

me that automatic writing and other similar processes where the consciousness is hardly impressed, are produced by a control of the medulla oblongata and spinal chord where reflex actions and involuntary muscular movements are superintended by the purely animal part of the brain. Even the lower animals can be hypnotized to some extent as far as muscular control is concerned. The cerebrum is the brain of conscious thought and volition. Its invasion is implied by loss of consciousness in the trance state, which constitutes a second degree of mediumship. Finally, the cerebellum which controls the interior activities of the body, and those which are nearest to the source of life, comes into the unlawful possession of spirits in the third and last degree when the free will is captured, and in full consciousness, the subjected one is compelled to hear voices or see visions, whether he wishes to or no. This is obsession, or demoniacal possession, a thing to be clearly distinguished from physical insanity due to some lesion of the brain. It is the precise opposite of that state of holy prophetic ecstasy, or inward vision, in which prophetic souls of all ages have received Divine or angelic messages in a state of the most perfect freedom, in the very acme of life and the fulness of joy.

The subtle infusion of Anti-Christian teaching can perhaps best be met if we approach the subject in a parabolic manner. The following significant dreams will illustrate the case:

### First Dream. The Black Wolf.

Anticipating that there were wolves abroad, I had armed myself with hammer, wrench and spade — none of which, it will be noted, are ordinary weapons either of offense or defense, but tools for honest labor — a hammer for knocking, a wrench for unlocking, a spade for digging [hence some pretension is to be broken, some mystery is to be opened whose solution does not lie on the surface, but requires exploration as to its deeper meaning and more remote consequences]. Though not without suspicions, I was actually taken by surprise when, on turning to look into the mouth of a cave in pure white snow,

I saw within it a large black wolf which darted out, receiving a blow from my spade which, however, did the animal little harm. It ran into some houses nearby, and I to the other side to head it off. As the creature dashed out ahead of me, I called to a youth driving past in a wagon: "Have you a gun? Shoot that wolf." The young man took up a gun from the bottom of his wagon and fired at the fleeing wolf, inflicting a wound, when the creature suddenly swerved aside and disappeared in a sewer.

T. K. has thoroughly appreciated the dangers of occultism in the form of hypnotism, and also in its other aspect of spiritism, but we suspect that he has become involved in a deeper diabolism — a new sort of mediumship — whose apparently unsullied purity, or "white magic," nevertheless conceals a black wolf. (We note that the wolf had a *little* white on the under side. The talents of a detective or of an anti-mesmerist have their use in a den of thieves or an insane asylum.) We imagine that this particular wolf, of ice-cave and sewer, is pretty near to the antediluvian hells. He is found in company with a plausible covert attack on the divinity of the Lord Jesus Christ. (See other publications of the same series, purporting to reveal the true post-crucifixion history of Jesus Christ.) There is a class of minds which prefers apocryphal marvels, or garbled reports of tenth-removed hear-say fictions to simple unsensational narratives by eye-witnesses whose truthfulness can be shown by internal evidence.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (First Epistle of JOHN, iv, 1, 2.)

At present we see no evidence of the truth of T. K.'s distinction between "white magic" and "black magic." It is better to continue in useful labors, and not to follow this will-o'-the-

wisp of a Hindoo Master's gild, or society of adepts. T. K.'s denunciations of spiritism remind us of J. H. on his knees in the crowded waiting-room of the Pittsburgh railway station (See "Facts and Mysteries of Spiritism" by Joseph Hartman). Do denunciations attract? And are evil spirits ready to publicly condemn their own doings in order to attract attention to themselves and to secure fresh dupes?

### Second Dream. The Magic Arrows.

There was once a queen who had many lovers, for the king, her husband, was dead; but she would not marry, for she cared most of all for her son, a lovely child, who had become lost in a wood. But she looked with most favor on the golden-haired knight and begged him to find her boy. Now the dark-haired knight did not wish the lad to be found, and being of evil genius, he laid a snare to entrap his rival. So he went out into the forest and summoned his flying myrmidons to carry evil reports of his rival to the queen. The knight of the golden hair saw the flying birds of evil omen. There were a thousand of them — every one a lie — and he had but two hundred arrows; but the Lord of the forest gave to his arrows such a wonderful facility that as he shot them, each arrow pierced five birds in succession, and the whole flock was slain.

Then seeing that his plan had failed, the dark one wove a spell about him of the golden locks, and left him bound hand and foot in the snow in the midst of the forest. But it happened that the child was led that way, who loosed his bonds and was, in turn, borne lovingly to his mother.

Our fealty must be to the woman in the wilderness and to her man-child. The doctrine of the Divine Humanity is worth all the marvels of Hindoo lore, and more. The wearisome reiteration of T. K. in his "Great Psychological Crime" seems to me designed to obscure this doctrine. The book, while denouncing spiritism, has nevertheless a well-known spiritistic

flavor of its own. It is essentially pantheistic in its philosophy. "God *or* Nature" is the prescribed mode of address in this cult. There is said to be a "Universal Intelligence," but it is that of the combined mass of human beings who make their own salvation (if they so will) by their own unaided efforts. Having once fallen by becoming ensnared in the net of some hypnotist, or of some unprincipled mediumistic control, according to T. K., the unhappy victim enters the way of death from which there is no escape; and this, it appears, may occur *without the consent of the victim!* It is true that, according to Part III, Chapter VIII, the hope is held out that in the world of spirits a "Law of Retributive Justice" will reverse the positions of captive and captor, not on account of any Laws of God, but "in accordance with the 'statutes of Nature,'" and that the culprits may somehow undo the evil work and save themselves; but the whole thing is a lottery and

> "The 'gobberlins' will get you,
> If you don't watch out."

The "second death" is held to be veritably an annihilation as to human quality. The soul perishes, and the human is pushed back into the animal world by the power of an evil magic which is one with the "Destructive Principle of Nature." A "Constructive Principle of Nature" is also admitted, which has preserved the Universe from destruction hitherto, though whether it will always be able to do so, who knows?

There is no room in this scheme for an Infinite Divine Saviour to whom all things good are possible, who will set the captives free, and whose word can never fail. But *His* arrows are mighty, and no lying prophecies can stand before them.

FRANK W. VERY.

# EDITORIAL DEPARTMENT.

## THE CONVENTION.

For a number of years it has been occasionally suggested that Convention meet in one of our large summer hotels, where all could be together and hold the meetings under the same roof with delightful surroundings. This was perhaps never seriously considered by a majority, but very likely might have been if the usual invitation from some society or association had failed. But this year at Chicago some approach to these conditions was made. All the meetings, except those in preparation for the Holy Supper Saturday evening, and the Sunday services, were held in one of the great and luxuriously appointed hotels of the city. Halls of various sizes were provided for the smaller and larger meetings, and committee rooms were in almost constant use; while the noon luncheons were served admirably in one or another of several dining rooms close at hand. Indeed, one of the handsomest of these dining rooms, with fine stone pillars suggesting an ornate chapel interior when cleared for the purpose, was used for the closing religious service. But we were reminded of our surroundings in the great world of pleasure and business, when, after the 71st selection had been sung and the benediction pronounced, we came forth into the grand lobby of the Hotel La Salle, and the band concert for the noon hour awakened different associations in our minds. One remarked, "This is holding Convention out in the world, indeed!"

There was another sense in which the words were true, and that most painfully. Whatever may be said of the need of coming out into the world with New-Church truths, and meeting the world in its own way, the method pursued by a layman to get the Church into public notice through the City Press Association and the Associated Press of the country would seem insane if another explanation were not at hand. For this layman had threatened to lay before the

world the mass of matter with which he has been flooding the Church in pamphlets for the past two years, if he could not have his own way in the Convention; and without waiting until Convention met, to see whether he could have it or not, he gave to the papers in advance stories of evils which do not exist among us, and which would give to the world wrong impressions of us. These stories were promptly met by the following, unanimously adopted by the Council of Ministers, and given to the agent of the City Press Association who had received the previous communications: —

*Whereas*, There have appeared in the public prints, and in privately circulated pamphlets, statements associating the General Convention and the ministers of the New Church with such phrases as "polygamous marriages," "concubinage," "associate wife," "the doctrine of allowableness," and

*Whereas*, Our ministers are said to preach, defend, and protect said things, therefore be it

*Resolved*, That we deny holding to, believing in, preaching, or practising said evils, but that we on the contrary, denounce the same as being forbidden by the Word of God, the doctrines of Emanuel Swedenborg, and the faith of our Church; and furthermore, that any minister doing these things would be expelled from our body as a disturber of our peace, a defiler of purity, a blasphemer of God's Word, and a scandalizer of our doctrines.

*Resolved*, Further, that a copy of these preambles and resolutions be sent to the journals which have printed such expressions.

The General Convention, when it assembled Saturday, lost no time in unanimously confirming and adopting this action of the Council of Ministers as an avowal of the entire body of the Church and as its final action upon the subject for this session.

It is difficult to understand how a member of the Church can profess any love and loyalty for it and pursue such a course as this. Such accusations have been made sometimes in the past from those outside our body who have read the second part of Swedenborg's work on "Conjugial Love" without seeing its true meaning in the light of what is taught in the first part of the same; but never before this year have the attacks come from within, seemingly reckless of the shame and injury that might be done to what we are taught to regard as a spiritual mother, and regardless of the Lord's New Commandment of "love one to another" as brethren in that household of the heavenly Father. But the attempt is made to justify it on the ground that there are those in the Convention who are guilty of committing this great evil of interpretation, and one case of a solitary

man, a minister not in active service, who never meets with Convention and is wholly out of touch with it, is alleged as an example; while on the other hand, the "Brockton Declaration" of two years ago, and a still stronger declaration made at the same time by the Council of Ministers at Elmwood, and unanimously reaffirmed this year at Chicago, show the real position of the body on the subject, and make such assumptions groundless and such accusations unjust and misleading. And, even if this were not so, even if there were some danger of false interpretations such as have separated the little body known as the "Academy" from the Convention, nothing but harm instead of help could come from appealing to the outside world instead of obeying the Lord's admonition, saying, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (MATT. xviii, 15.)

In the eyes of the world the attack was upon the writings of Swedenborg; it meant that they are false and misleading; it meant their condemnation as a system of religious teaching. And that those who made the attack had some such feeling about them is shown by the following resolutions which they introduced in the last hour of Convention, and which were referred to the Council of Ministers: —

*Resolved*, That the belief and teaching that the writings of Emanuel Swedenborg are the "Lord's words," or the "Word of God," or that they are in any sense whatever holy, as is His most holy Bible, are false and impossible, and further,

*Resolved*, That such belief, itself entirely unwarranted, justifies grave and terrible evils of doctrine now in existence and makes possible great evils of life.

The Convention has never used any such expressions as those mentioned above in relation to the writings of Swedenborg, and the implication that it has, which is contained in the resolutions, is as unfair and misleading as the implication that it has used the other terms repudiated by the resolutions for the press adopted earlier in Chicago by the Council of Ministers and the Convention. The writings of Swedenborg unfold the internal meaning of the Word of God, but they are not that Word; still they are the Divinely given key by which the Sacred Scriptures are laid open and the Lord is revealed in His glorified Divine-Human Presence as the only God of heaven and earth. So they are the Divinely appointed means by which the Lord has effected His second coming to save the world. By means of this unfolding of His Holy Word the Lord is establish-

ing the new heavens and the new earth foretold in the Apocalypse. We cannot think lightly of them, nor can we hastily conclude that they contain serious errors of doctrine and of life. We readily agree that our interpretations, or understanding, of them may be at fault; but assent we cannot to the position of one Convention minister, who is avowedly in disagreement with a large majority of his brethren in saying that Swedenborg was misled by the natural science of his day into serious misapprehensions of the real conditions of the evil which he describes in the second part of his work on "Conjugial Love." And this is what these last resolutions of distrust must be aiming at. We believe rather that the whole trouble comes from putting a wrong construction upon what Swedenborg has written. The fault is in his detractors, and not in him. It all comes from losing sight of the fact that the work is divided into two parts, one of which treats of the "Delights of Wisdom pertaining to Conjugial Love," and the other, of the "Voluptuous Insanities of Scortatory Love." The two are as opposite as heaven and hell. The permissions described in the second part are not to be understood in the sense of allowances*; they are nothing but the permissions of evil which exist in the hells and in every sin that men commit against God. But the Lord came into the world to save men from just such hells, and for this reason the great varieties of need of salvation are described in the second part of this book. It should never be read until the first part has been read and thoroughly mastered, and then there need be no misunderstanding of the fact that it deals with the conditions of the evil who need to be saved out of their hells. There has never been until now a Christian Church that teaches that "All religion has relation to life," and when this new form of Christianity goes down into life, even in the conditions of hell, and deals with it there for the sake of salvation, society holds up its hands in horror, even as in the time of the first coming it pointed to the Lord saying, "He hath a devil. Behold, He is a friend of publicans and sinners!"

Such was the great issue and situation met by the Convention at Chicago, and met squarely and firmly. Every heart was filled with the sorrow of it; the sermons rang with encouragement, hope, and

* See article "On Permissions" by Rev. John Whitehead, in the department of "Studies" in this number of the REVIEW.

trust in the Lord for deliverance out of it. The Rev. Hiram Vrooman of Providence, who as the alternate of the Rev. George Henry Dole detained by ill health, delivered the annual sermon to the Council of Ministers in the evening of its opening day, announced as his subject, "Our Responsibility for the Holy City New Jerusalem," from MATT, vii, 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The application was made to doing our duty in the Church as the chief existing reality which demands our deepest devotion. We are not responsible for the doctrines, but for the use of them. Our duty to the Church includes all our activities in the world, the dominant purpose in the performance of which should always be to serve the Church directly or indirectly. The layman's responsibility was thus shown to be just as great as the minister's, although in some respects different. The Rev. James Reed of Boston delivered the Convention sermon at the union service at the Kenwood Church, Sunday morning before the Communion, and chose for his text the familiar words, which now had a deeply impressive application: —

> Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. (ISAIAH liii, 1, 2.)

Attention was called to the state of depression and degradation into which the Jewish Church must have come to be thus addressed, clothed in scanty or unsuitable raiment; and this is enforced by the words, "There shall no more come into thee the uncircumcised and the unclean." These matters need not be considered in detail; but they indicate states of the Church which are always possible, and from which she must repeatedly seek to be delivered. To awake is to come out of dark and obscure states into those which are clear and bright, out of doubts and errors and the control of natural appearances into the sphere of heavenly realities. The strength of the Lord's Church is the love that she receives from Him, as His bride and wife, the spiritual mother of men: her beautiful garments are the specific truths given to her from the Word, made known to her by the Lord through His servant Swedenborg. We should be loyal to them as our covenant with the Lord. They are our "gar-

ments of salvation." We are taught that "there are two principles, one that leads to all insanity, the other to all intelligence and wisdom" (Arcana Cœlestia, n. 2568). One is in the spirit of denial, the other in that of affirmation. When one has freely and rationally accepted the teachings of his religion as Divinely true, he should not willingly harbor doubts concerning it which bring states of vacillation and unrest. When thus tempted he should awake and put on his strength and his beautiful garments.

Addresses with religious services have had place at noon for a few years past. That plan was changed at Chicago, and Convention adjourned at 4 o'clock each day to give place to the meetings of the Woman's Alliance, the Esperanto Society, the Round Table, and various Boards and Committees. But one full and impressive religious service was held at the close of Convention which proved to be a pleasing innovation: The Rev. Charles W. Harvey of Philadelphia conducted it and delivered an appropriate sermon on "Jerusalem builded as a City that is Compact Together." He likened the going up of the tribes of Israel to the assembling of the component bodies of the Convention, and made loyalty to the external organization a vital requisite of her compactness and success in her mission. This loyalty he urged as a *sine qua non* of membership. The following hymn was sung with great earnestness and appreciation of its relation to the occasion: —

Triumphant Zion, lift thy head
From dust, and darkness, and the dead;
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.

Put all thy beauteous garments on,
And let thine excellence be known;
Decked in the robes of righteousness,
Thy glories shall the world confess.

The President's address at the opening of Convention was a strong appeal, especially to young men, to enter upon the work of the ministry. There is now a great need of this. Our Theological School is excellently equipped for its work of preparing those who feel called to this sacred service. In its new President, the Rev. William L. Worcester, who can now give all his attention to it, we

have an able and inspiring head, and in the various departments of instruction we have a strong faculty. Our great and crying need is young men who feel called to follow the Lord in his second coming into this intimate service to Him and to the world of sinning and suffering humanity.

The Board of Home and Foreign Missions made a most encouraging report of work done, and its meeting of Monday morning when a number of missionaries spoke to Convention under the leadership of its efficient Secretary, the Rev. Paul Sperry, was one of the most interesting and inspiring occasions of the week.

The *Messenger* also made the same excellent report of its success that it has made ever since Mr. Saul has become its editor and publisher. As the weekly organ of the Convention it has a most important service to render, and one that requires constant vigilance in discriminating between what will be useful and what will not in such a publication; while as great freedom of expression as possible must be given to the members of the Church who have views upon any pertinent subject, for life and progress, as well as happiness, depends upon such freedom well guided. How patiently the present editor has attended to this is well known, and the wonder is that he has made so few mistakes.

It was one of the busiest Conventions that we have ever attended, and on the whole one of the most fruitful. The Illinois Association was most successful in entertaining its guests; and perhaps no better comment upon it can be found than that made publicly by a member of the Chicago Society, who said, "The Convention has rendered a greater service to us in a critical time than we can have possibly rendered to it."

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One of our older ministers, remarking upon the passing on of several of the strong men of his generation, said "I cannot see what is to become of the Church in the next generation, for no such men seem to be growing up to take their places." If he could have seen the Conference of the New-Church League at Chicago his fears might have been abated; for he would have found an earnest company of young men and women discussing this very problem, and urging "solidarity" upon its members, because "the Lord has a great work for them to do in conjunction with the Church," in pro-

viding an outward, earthly receptacle for the heavenly truths of the New Jerusalem of His second coming, upon which the welfare and progress of all the denominations of the Christian Church in the world to-day must depend, even though they do not consciously receive these external forms of truth themselves. On this account the young people consider their reading circles of the greatest importance, and reported that 2,000 charts were distributed last year. Half the leagues used them and nearly all have had doctrinal classes of some kind. A systematic four years course was adopted by this Conference. There are now thirty-nine local societies affiliated with the national organization, with a total membership of fifteen hundred and fifty. With such a body of earnest young people, preparing themselves for usefulness in the Church of the future, we need feel no anxiety about the passing on of this generation.

H. C. H.

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## THE WISDOM OF LOVE.

THE wisdom of love is the common and universal possession of mankind in all ages and at all stages. In fact the wisdom of love and life itself in all its grades and varieties are identical, for strictly speaking the wisdom of love is life.

The universality of the wisdom of love is implied in the distinct oneness of love and wisdom. They belong together inseparably, and each to the other. They are distinguishable in thought, but not separate in existence. They are one in the same sense that substance and form are one, or that organ and function are one. Wisdom is the universal and proper function of love. So we can say, as Swedenborg does, that love and wisdom are one, and love is that one. That is to say if we apprehend love fully and truly, we see that it includes wisdom. The wisdom of love, therefore, is co-extensive with life, because identical with it. This implies that there are as many varieties of the wisdom of love as there are of life, for each particular love has its own proper wisdom. It is true that there is in perverted human life an appearance of separation of love and wisdom, and that the two are brought into moral opposition and

contrast. Love is proverbially blind, and in its blindness parts company with wisdom. This appearance, however, is due to the fact that there are grades and varieties of love innumerable. So the contrast and opposition is really between the different grades and varieties of love rather than between love and its wisdom. The wisdom of one love may differ without limit from the wisdom of another, and so the wisdom of one love may be in contrast and opposition to another love, but wisdom and its own love always go and belong together. They are inseparably one.

The wisdom of love, therefore, exhibits all the varieties of life. This is the teaching of the New Church, and history confirms it. The whole field of biology, in fact all the operations of nature and spirit are from one point of view simply the wisdom of love in its countless varieties. Human history in particular in all its movements small and great is but the complicated development of the wisdom of love. The great types of religion, of political, social, and industrial life, the great types of race development and of civilization, are varieties of the wisdom of love. The science of history singles out the more important of these varieties and attempts to trace their development and significance. For instance, we have Greek science, philosophy, and art; we have Roman law and politics; we have the Catholic Church, the Church of England, the Elizabethan Age, the French Revolution, the constitution, government, and political life of the United States, the present German Empire, the International Swedenborg Congress, and so on without end. Such enumeration suggests the work of classifying and grading the various forms of the wisdom of love. We take, at once, as the most comprehensive, the highest and most complete, the wisdom of the love of God. God's infinite love and wisdom operate in man's love for God; and in God love has its highest and most perfect object. The love of nature in the broad sense gives rise to the whole body of the natural Sciences. The love of mankind generates the moral and political sciences, the spiritual, moral, and social philosophies. The collective wisdom of the present day is larger, more comprehensive, than that of any of the past ages, not merely because it rests upon and includes the wisdom of the past, but because it is the wisdom of a more perfect love. Not only is our *science* more extensive, but our human relations are more intimate and more extensive. The ideal of the French Revolution,

—Freedom, Equality, and Fraternity,— is more generally recognized and more fully realized than ever before. The political, social, and intellectual life of our day is more democratic. Love for the masses of mankind is stirring the hearts of the intellectual, moral and social aristocracy as never before. Love for men is creating a wisdom of human life of a higher type than the past has known; and this wisdom is combined with religion more intimately and effectively than ever, not merely in the institution and life of the Church generally, but more specifically in the world-wide missionary movements, the various evangelistic movements, in the work of the Salvation Army, and so on. Through these agencies the wisdom of love is acquiring in our day higher and deeper qualities, is becoming more truly and concretely a wisdom of human life.

But there is one note of alarm that should be sounded as we throw ourselves into this stream of modern human life. There are some characteristics of its wisdom which are ominous. The wisdom of nature is in danger of overshadowing the wisdom of life. Systematized science is developing habits of thought and attitudes towards the world of truth which need to be seen in the light of a more perfect wisdom. The mechanical successes of science as well as its intellectual conquests have given undue and dangerous predominance to the wisdom of nature taken in a restricted sense. Students of history and students of nature have adopted certain appropriate and within their limits successful methods; and there is an inevitable tendency to apply and to push these methods everywhere. The special danger to humanity and to the fuller development of the wisdom of love is the disposition, already over-cultivated in many quarters, to abolish the supernatural altogether, and to assert the all-sufficiency and all-inclusiveness of nature, nature defined as the domain of systematized science. This disposition is suitably designated "modernism"; and modernism is already engaged in throwing overboard much that has been valued in history, and especially in the history of Christianity. Christianity for modernism is not so much a thing of the past as it is the creation of the present. Certain persons have no doubt contributed to it in the past, some more than others. One valued contributor is the person known as Jesus Christ, and he should not be lost sight of, at least for the time being. But Christianity is a progressive faith, and each age creates its own form. The Christianity of the present day is distinctively and pe-

culiarly the creation of the present age; and the leaders of religious thought are now engaged in making it out of their own religious experiences and reflections. This view is the essence of modernism in so far as it concerns itself with Christian life and doctrine. There is some truth in it, but the truth lies in the fact — a fact which modernism obscures, or neglects, or repudiates — that God in the person of Jesus Christ, the ascended and glorified Lord of all, is working in the life of to-day to renew and to perfect in the spirit, the Christianity He brought in the flesh. When the modernist thinks merely of Christ as a man of the past, he is false to Christianity; but if he should think of Christ as now living and, as the source and substance of Christian truth, now working in leaders to make the Christianity of to-day, he would be true to Christian thought. In this situation it is critical to recognize an objective standard of religious truth; otherwise the subjective fancies and whims of individuals, even the best and wisest of them, will lead astray. The standard, the reality and the source of Christian truth is the person and life of the Lord Jesus Christ, as these are revealed in the Gospels most obviously, but in the Spiritual meaning of the whole Word most fully, revealed also in Christian history and in individual experience.

Modernism tends to reject the Bible as fixed and final Christian truth. It tends to ignore and supercede the person and teaching of Christ. It tends to exclude the supernatural and to deny any objective standard of truth, except perhaps the external world of observation and the conceptual system which has been drawn from it or read into it. It tends to assert the sole validity of the individual religious experience, and the individual's original and creative function in producing religious truth. In these tendencies it is a radical form of naturalism and individualism. This may be termed the disease of modernism, and the appropriate remedy is the recognition of an objective standard: of the Bible and the spiritual meaning of the Bible; of the Christ of the Gospels, and the Divine Human life which He was and manifested, and which is the life and inner meaning of the Bible; finally, of the risen glorified Christ, the everliving and operating Lord God of heaven and earth. In this recognition Christendom has not only the needed objective standard, but it has the indwelling and all-sufficient Christian life.

To return now to our theme. The world needs the wisdom of Divine Human love. This wisdom it already has in a form adapted

to human spiritual intelligence; namely, in the New-Church doctrines. But this wisdom must be apprehended, interpreted and applied in the spirit of love, in the direct experience of love. The love must be acquired by obedience, and obedience must grow out of love; for love leads to obedience, and obedience leads to fuller and higher love. The wisdom of Christian love is the peculiar treasure of modern life. It has developed from and by means of love for the person and life of Christ. It needs to be enlarged, purified, deepened and exalted by love for the Spiritual Christ, the Glorified Christ, the Divine Human Lord God. When men are touched by this love, their lives are transformed. They see the world and their fellow men in a new light. A new fire burns within their soul. They become new creatures. If they keep true to this love, they grow in the wisdom of it, and this is the highest and most perfect wisdom of human life.

Men are but children of a larger growth. They need a heavenly father, just as children of the smaller growth need an earthly father. The child's highest wisdom is the wisdom of love for the father. Love for the father leads to obedience, and obedience leads to more light and in the path of safety. If the child in situations of doubt, danger or temptation, pauses and asks "What would father say?" "How would father see this?" he would exemplify the operation of love for the father, and would come into the possession of the wisdom of that love. He would be saved from many grave dangers and mistakes, and led into fuller enjoyment of life. Through love, obedience and wisdom, the child passes to manhood which extends the wisdom of love for the earthly father to that for the heavenly father. Through love, obedience and wisdom, man grows into the angel. Love, obedience and wisdom must have an object. As the earthly father is the highest object for the child, so the heavenly father is the highest object for the man and angel. The Christian life is lived in the presence of the Lord Jesus Christ as its object. His life is the motive force, and His doctrine is the objective standard. The wisdom of Christian life is the wisdom of Christian love. Christian love is the Lord's love for men received in Christian hearts and transmitted in and through the Christian life of service to fellow men. To be kept pure, its source must be acknowledged, its qualities and purposes learned, and its requirements fulfilled, its ends realized.

The wisdom of love in its highest form among men, is the Chris-

tian life based upon the love summarized in the two great commandments, love to the Lord and love to the neighbor. These loves are really one. Love for the Lord is the proper recipient of love from the Lord; and love from the Lord is love for men, and it is received as love for men in and through love for men.

So the wisdom of life is the wisdom of this love from the Lord in man for men.

L. F. H.

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## THE BIBLE IN OUR DAY.

In the United States, the week beginning April 23 was observed as the three hundredth anniversary of the publication of our King James, or "authorized," version of the English Bible. We know that the translation from the original tongues, by forty-seven eminent English scholars, was completed during the year 1611; but the month of its publication is not known. Hence the tercentenary celebration is taking place at times determined by convenience in various parts of the English-speaking world. Sunday, April 23, a meeting was held under the auspices of the Massachusetts Bible Society in Trinity Church, Boston; and the Tuesday evening following a most significant meeting was held in Carnegie Hall, New York, when messages were read from the President of the United States and the King of England. That of President Taft spoke of the King James version as being associated with the English colonization of this continent. It was the Bible of our forefathers. Its classic language has given shape to American literature. Its spirit has influenced American ideals in life, in laws, in government. King George rejoiced that America and England had united in the commemoration of the publication of this version of the Holy Scriptures, and said that its circulation in our homes has done more, perhaps, than anything else on earth to promote moral and religious welfare among old and young on either side of the Atlantic.

New-Churchmen would be glad to have the King omit the expression 'perhaps,' for we believe the Word of the Lord to be indispensable to the religious, and thence to the moral, welfare of every people; although its light, as with Gentile races, may come indirectly

through others, or by other forms of Divine revelation. But no human relation, much less a Divine one, can be entered happily without Divine guidance in the light of heaven.

The King James version has been the Bible of our country from its earliest colonial days. Yes, our common heritage with Great Britain before and after the Revolution, — the very foundation, inspiration, and source of Anglo-Saxon power and leadership among the nations of the world; "the sheet-anchor," as General Grant once said, "of all our liberties."

In this connection let us recall what Swedenborg found to be the position of the English at the time of the last judgment. He says: "The most excellent of the English nation are in the center of all the Christians. That they are in the center is because they have interior intellectual light" (Continuation of the Last Judgment, n. 40). Interior intellectual light comes from making a good use of the Bible, for the light of heaven, or of the way the angels understand its deeper, spiritual meaning, then shines into the mind.

Much is now being said of the literary excellence of the King James version. We are familiar with the thought that the highest purpose of the Creator in endowing men with language is to employ it in making Himself known to them. So the Hebrew was developed into a perfect vehicle of expression for the Old Testament; and Greek for the New; and Latin for the unfolding of the deeper spiritual meaning within both. Thus it may be that in King James' time the English language, under Divine care, had been brought into the best form to receive a translation of the Word of God; for it was the time of Shakespeare and Bacon, Hooker and Edmund Spenser, when our literature was becoming classic. By this we do not mean that the truths of Divine revelation were then accurately expressed; that was not possible for they were not fully revealed until the Lord made His second coming; but we mean that a literary style was established of which our Bible became an exponent and standard, as Greek sculpture in the age of Pericles became a standard of that kind of artistic expression always after. It is true that the English and the American revised versions have in many instances given us better translations of the truths of the Scriptures; but it is to be remembered that in them both an endeavor has been made to preserve the literary style and beauty of the King James version.

But the fact should not be overlooked that within the translation is the Bible itself in its original tongues. Therein lies the literature itself which has demanded and developed the highest and best that the English tongue is capable of for its adequate expression. So must it have been with every human language into which the Word of the Lord has come. When the Lord Himself talks to men He brings every language into its highest use and beauty.

It is a notable characteristic of our day that this is beginning to be perceived. We hear on every side admiration of the Bible as literature; it is beginning to be exalted in our schools and colleges above all other fields of literary study: while it is also true that not so very long ago this was quite ignored or unknown, and such men as Robert Ingersoll were heaping contempt upon the Bible as a puerile compilation of ancient writings from the childhood superstitions of the race, all unworthy of the authorship of God.

But now the point of view is wholly changed, and has become sympathetic and appreciative. God is no longer conceived of as far removed from His universe, inscrutable and unknowable in His infinite remoteness; but rather as close at hand, present within all things as the Source of their existence, and within every human soul, giving life with power to love and think. From this point of view the Bible is beginning to reveal Him as not less Divine but as far more human in the best sense. The stories of the Old Testament are studied more in their oriental setting as myths and fables of folklore, beautiful in their simplicity and sincerity, and revealing the infinite Father, not as He really is in Himself, but as the race in its childhood could be led to conceive of Him; and this conception is seen to have been affected, and rendered less true in the letter, as the world became idolatrous and, in that respect at least, brutal in worship. So it is found to be a progressive revelation, although long obscured by deepening clouds of evil in the letter. For in the Lord Jesus of the Gospels Jehovah is made manifest as perfect Divine Love and Wisdom in a form that is so human as to reach down and out into healing and saving touch with every man's need from childhood, through youth and manhood, even to the end of the world, and beyond forever.

More and more in our day is the Bible thus gaining in reverent and rational treatment, both by those who believe in the deity of the Lord Jesus, and by those who do not. All find in Him in the highest

degree God made manifest; and in Him they find the culmination of the revelation of God contained in the Sacred Scriptures.

Of course the Bible is not a modern book. How could it be the Lord's book if it were? For He is not a modern God if, as reason must believe and is glad to believe, He is the eternal "I AM" of all things from before the beginning to beyond the end. But it is a book capable of modern and ever new interpretations in application to ever changing experiences. Its thought is not logical, they tell us who study it as literature, but intuitional — so only can it be a revelation of God and spirit. Scientific method is not to be expected in such a book, but religious motives are dominant instead. Natural law provides for physical well-being, but religion for spiritual well-fare. The two should go together in this world, but they are as distinct as earth and heaven, or matter and mind. Even history is not given in the Bible with modern accuracy, but instead concrete pictures and vivid figures continually appear in its prose as well as in its verse; and we get their value when we let the history go and fasten the attention upon their spiritual import; for God is always speaking and dealing with men in His Word, and the moral and spiritual problems involved are the vital consideration. There is always a spiritual and Divine meaning within that of the letter, and until we get this the Word of God has not reached our ears, the Lord has not spoken to us, however beautiful we may have found the Bible as literature.

This is where the higher criticism has failed, and our day is beginning to perceive and understand the failure. It has studied the Bible simply as literature, and has criticized it as if it were a modern and merely human book, using scientific and historical methods. Therefore it has not found the Word of God in it and heard Him speaking to the spirit and the life eternal. When the Lord, the living Lord, has thus been found in His own Word it matters not how many, or what, men He employed in writing the letter, or what scientific and historical questionings arise there — these are matters of external, literary interest only; they do not touch the vital Word, the book, the Divine message itself. Together with the binding and the printed page we reverence and cherish the letter for the sake of the Lord Himself who speaks to us out of its bosom.

Margaret Bottome, long the leader of the King's Daughters, in conversation with a German professor of science, remarked, "The

Bible says so and so." "What," exclaimed the professor, "Do you believe the Bible?" "Yes, indeed," answered Mrs. Bottome. "Why!" he said, "I didn't suppose any intelligent person to-day believed the Bible!" "Oh, yes," she replied, "I believe it all. I know the Author."

This need not mean that an intelligent person believes the letter until it is viewed in the light of the heavenly and Divine meaning shining from within. They who are in enlightenment from the Lord, because in a life of obedience to Him revealed in His Word, find the true meaning of the letter and believe it all (Sacred Scripture, n. 57). They know the Author.

The Bible, because it is the Lord's book, can meet every one where it finds him — the little child, the mother, the father, "the man with the hoe," the philosopher, the sinner, the saint. It is all things to all men by means of its letter; for the letter is like the cloud that covered the tabernacle when Moses entered it to commune with the Lord (EXOD. xxxiii, 9). Every one may approach the Lord in the cloud of the letter, and it will be a cloak for his ignorance and his sins. It will let him have such thoughts of the Lord, and of his own place in His kingdom, as will meet his needs of repentance and reformation, or of regeneration. He can grow up in that cloud from childhood; he can outgrow his evils in that cloud in manhood; he can see the Lord veiled in that cloud with increasing glory, until at length he talks with Him "face to face, as a man speaketh unto his friend," until he knows the Lord in truth as the God of heaven and earth, and knows himself as he really is in the Lord's sight.

The Bible is also the world's book, for all who come to the Lord in it are in it brought thus into relations with one another. President Faunce of Brown University suggested this at the Trinity Church meeting, when he said: —

> Whoever reads understandingly the Scriptures is led out of his own little door yard into the presence of the greatest questions of the human race. He is led out of America into Asia, and out of the Twentieth Century into the 1st A. D. or the 8th B. C.

We know how commerce follows the missionaries with the Bible into all parts of the earth, and extends the relations of citizens of one nation to those of all other nations. The Bible is the only book that does this, bringing all men into communication in their highest in-

terests, and thence in lower ones; and, so far as its Gospel is received, it sinks all race and class distinctions, teaching that One is their Master, even Christ, and all they are brethren (MATT. xxiii, 8). Thus are they prepared for the great consummation of John's vision when he beheld a multitude, "which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (REV. vii, 9.)

This carries our thoughts farther, for Divine revelation has come down to us through all the men of the past. It has prepared them for eternal life in heaven as it is intended to prepare us. They are still living in the light of its Divine truths, but in higher and higher degrees of its heavenly wisdom and love. So entrance into the light and life of the Bible brings us into spiritual association and companionship with them. It is more than the world's book, it is humanity's great book of eternal life with the Lord and with one another.

But it is not a printed page merely, it is not a literature merely, it comes into real existence and power only as it is embodied thus in the lives of men and angels, each making in his life his own version of it, which belongs to and fits in with every other human version. The Lord gives it out of His own life to each of us to live in endless variety, and as we live it He binds each little book into one great volume in Himself, which He makes His own. Thus it becomes His living Word with us and in us. Surely He is the Sower, and we are the soil of good hearts; He gives the Word; great is the company of men and angels who publish it.

H. C. H.

# BIBLICAL AND DOCTRINAL STUDIES.

## TRIBUTE TO CÆSAR.

MATTHEW xxii, 15–22.

WHEN the emissaries of the Pharisees pressed upon the Lord the question as to the right or wrong of the tribute to Cæsar, they went with instinctive precision to the very heart of the issue between loyalty to God and trust in the law of the worldly life. The spirit of self, especially in the form of perverted literalism, ceremonial holiness, and worldly interest in religious life, is ever ready to profess acknowledgment of the truth and authority of unselfish life; but the profession is empty and hypocritical. There is no real confidence in unselfish life and no true understanding of it. On the contrary, there is a profound distrust of it; and there abides the conviction that the principles and motives of unselfish love are both foolish and mischievous.

The Lord's life and teachings so appeared to the Pharisees. Although possessed of the Word of God, they had no conception of the Divine law. So, when the law of God was fulfilled before their eyes, they were completely blind to its true character. The pride of holiness nourished by strict literal observance had to such an extent swelled their self-importance, that they could no longer conceive of any goodness outside their own. Their goodness was virtually a denial of the goodness of God.

The Lord's ministry seemed and really was to them a direct condemnation. His recent cleansing of the temple, and his parables of the last few days setting forth the conditions of true conjunction with God and life from God, were to the Pharisees and their allies so pointed that they were incensed beyond measure. They had often attacked him on his own ground, the Scripture and the law, and had invariably been discomfited. Now, they thought they saw their opportunity to entangle him in the opposition between the law of God and the law of the world, and bring him under condemnation to one or the other.

The purpose of the question and the mode of approach teach the lesson that to the selfish life nothing is more impossible than to distinguish properly between the claims of religion and those of the world; for the reason that from the selfish point of view religion is a mere cloak for the accomplishment of ulterior ends, and therefore has no existence in the world of realities, although religious professions are serviceable, because of their conventional value.

The disciples of the Pharisees and the Herodians, with great show of respect and in language of the strongest acknowledgment, put their question in full expectation that the Lord, consistently with his character as the Messiah, would pronounce in favor of refusing tribute to Cæsar on the ground that the kingdom of God has the higher claim, a decision that would bring him under political condemnation.

The Lord's answer was a surprise to them; and his way of answering made it overwhelming.

The tribute to Cæsar was an acknowledgment of Cæsar's sovereignty; and the possession and use of the tribute money, the coin with Cæsar's stamp on it, implied this acknowledgment. The possession of the coin therefore gives them the character of representatives of the principle of selfishness, especially the supremacy of worldly motives in the religious life. Selfish interest in religion is naturally and always opposed to the life and teachings of unselfish love; and is always in the effort to make the principle of unselfish love serve a worldly purpose, or else bring it under condemnation of worldly wisdom. This quality of the self is represented by the question: Is it right to give tribute to Cæsar or not? It was a highly inflammable question. It had divided the Jews into two bitterly hostile factions. These factions, for which the disciples of the Pharisees and the Herodians respectively stood, represent (the Pharisees hypocritically of course) the opposing attitudes which may be taken towards allowing in the religious life worldly motives and principles to enter, or towards the part they should play.

Much of our practical life is determined by natural laws; and it is common to hear of business laws, economic laws, laws of human nature, civil laws, laws of the State, moral laws, and so forth. Now as things are, under human conditions, there is not always, in fact there is rarely or never, complete harmony among these various sets of laws. It becomes sometimes a matter of the greatest moral and

social importance whether in a given case the moral and the civil law are at variance, and whether both are in agreement with spiritual law. The now burning question as to a State prohibition law, is an instance. Suppose the law passed. Shall we accept it as final and approve it, because it is stamped with the authority of the State; or shall we disapprove, because it lacks the authority of spiritual law? Or take the case of the industrial monopolist, whose supreme rule is business success, by which he means the largest possible profit. Shall we give our approval to this rule, as rendering to Cæsar the things that are Cæsar's; or shall we disapprove, because it violates the law of seeking first the good of others? The argument is at once set up, that the public good is best secured by the working of the rule. The protectionist, for example, argues that the public good is promoted by the tariff. He is apt to avoid calling attention to the fact that it secures him an increased profit. In general the man of the world argues that there are well understood principles of worldly success, and that we must recognize and apply these principles, or else incur failure. The moral and the civil laws are generalized forms of these principles of worldly success. Their operation cannot be interfered with by any extraneous force without disaster. There is no question that the man of the world believes this, and that the man of the Church feels keenly the point of the argument.

The Lord's answer reveals the Divine law of the case, and vindicates the wisdom of unselfish love.

First, he required them to show him the tribute money, and to declare the reading. This represents the law that the spirit of self and the world must look at the principle in question in the light of the Divine truth, and must interpret it in accordance with the requirements of Divine love; or humanly speaking, we must view every principle of the worldly life in the light of our religion, and interpret it in accordance with the teachings and the law of unselfish love. Every worldly standard must be held up to the view of unselfish love, and must be interpreted in obedience to its requirements.

When this is done the Lord says: "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

This has been interpreted to mean that there is a positive and definite line of separation between what is Cæsar's and what is God's; that the kingdom of the world and the kingdom of Heaven

are two separate and mutually exclusive realms; that the church and the State are separate forms of life and properly independent.

No doubt, there is some truth in this, but it is not the spiritual meaning. From the point of view of the Divine love, all things belong to its realm. Spiritually all forms of life are properly subject to the law of love. The command, "Show me the tribute money," represents that it is the nature of the Divine love in the human to look at every principle and standard of life, and ascertain whether it is merely a principle of worldly life or a principle of unselfish love. The coin is not merely a measure of value; but on its face it shows on whose authority it is stamped and circulated. The acceptance, possession and use of the coin implies acknowledgment of the sovereignty of him who caused it to be stamped. The worldly life, even in religion, naturally looks only to worldly authority for its principles and standards. These principles and standards have the stamp of the world's authority upon them; and with this stamp they pass current.

But the Divine law requires that the spirit of selfish and worldly life shall view all its principles and standards in the light of unselfish love, and shall recognize the worldly authority in subordination to the law of love. When this is done, then the light and teachings of unselfish love will show what is due to the principle of the world, and what to the Divine law. Then alone can the selfish and worldly life see how to make due acknowledgment to the law of the world and the law of the Lord.

The Lord recognizes the obligation to pay the tribute. In this he teaches that we should give due weight to worldly authority. Of course, every worldly act is done either in accordance with, or in violation of, some worldly principle, and is to be judged by some worldly standard; and yet no act is merely worldly. Every act has or may have a spiritual meaning; it may be the vehicle of either love or hate.

So, although the Lord distinguishes between the things of Cæsar and the things of God, he does not accept the alternative of tribute to Cæsar or not. This is what confounded his enemies. They thought to force this alternative, representing, as was said above, the attitude of self and the world in dividing sharply between the two realms. The Lord, however, commands the two duties conjunc-

tively, not, disjunctively. It was not with him tribute either to Cæsar or to God, but both to Cæsar and to God.

This means spiritually, that from the Divine point of view every act owes something to the law of the world and something to the law of God. The worldly life and the religious life equally owe acknowledgment to the Divine life. The life of the State no less than the life of the church is from God.

All this is clear when once the Divine point of view is recognized. It was his full recognition of this relation between the Divine and the human in himself that the Lord exemplified in the process of glorification. And we exemplify our measure of it in our individual regeneration. The point of view of unselfish love should determine the value of every act and principle of our lives. From this point of view alone can we truly estimate the correctness of our standards, whether worldly or heavenly. From this point of view we can assign worldly principles and standards their real value, by keeping them in due relation to the law of love. From this point of view we see that our church life and our business life are really one, in the sense that the principles and standards of our church life must enter into and qualify our business principles and standards, and that the separation between church and State is an unreal and un-Christian product of the selfish and worldly life.

And yet we must "render to Cæsar the things which are Cæsar's and to God the things that are God's." We must recognize the relative independence of the flesh and the spirit. The world has its principles and standards; and these within their limits are valid. The point is, that in one aspect their validity depends on subordination to the spiritual. In other words, "God's" includes "Cæsar's."

This passage, therefore, as we now see, is in its spiritual meaning a Divine description of good and evil in this particular situation. The life of self and the life of love are here set forth with infinite wisdom. In the Lord Himself both of these lives were perfectly exemplified.

L. F. H.

## ON PERMISSIONS.

SWEDENBORG in speaking of evils frequently uses the expression that they are 'permitted' by the Lord. From this usage the term is frequently employed by writers and speakers in the New Church. It has also become customary to use it especially in speaking of milder evils, that they are permitted to prevent greater evils. Swedenborg however uses the term 'permission' in a much broader sense, applying it to all evils. They are all permitted, but not in the sense that they are approved. Thus we read: —

> The evil of punishment is said to be permitted, for the sake of the amendment of the evil. But still the Lord turns all evil of punishment into good; so that there is never anything but good from the Lord. But hitherto no one has known what permission is; what is permitted is believed to be done by Him who permits, because He permits. But the fact is quite otherwise — of which, by the Divine Mercy of the Lord hereafter. (Arcana Cœlestia, n. 592.)

In the treatise on the "Divine Providence" it is shown that the Lord does not prevent man from doing evils, but that he permits man to commit them, not in the sense of willing and favoring them, but in the sense of not interfering to prevent them. Among the things there enumerated to show that the Lord permits evil are the fall of man, Cain killing Abel, the worship of the golden calf by the Israelites, David numbering the people, Solomon establishing the worship of idols, the crucifixion of the Lord by the Jews, wars, the worship of three persons in God, idolatrous worship, and many other evils. All these are permitted, but not with approval, because punishment follows the commission of evil.

The evils which exist are permitted by the Lord for the sake of the end, which is salvation. Many reasons are given why evils are permitted, as that they cannot be removed unless they appear. The mere abstaining from doing evils is not the regenerate life itself, for this consists in shunning evils as sins; for when they are shunned as sins, that is, because they are against the Lord, they are then removed from the intention and end; but otherwise they remain in the internal man. The fact that evils are permitted under the Divine Providence does not give sanction and approval to them. It does

not make them less opposite to the Divine Law and the Divine Will.

There is some confusion in the mind in regard to the use of this term in the New-Church doctrines, because in the common use of the word in English 'permission' has the sense of allowing, license, liberty granted, and authorization. The Standard Dictionary says:—

*Permission* justifies another in acting without interference or censure, and usually implies some degree of approval. There may be a failure to object, which constitutes an implied *permission*, though this is more properly expressed by *allowance;* we *allow* what we do not oppose, *permit* what we expressly authorize.

From this definition we can see that the common meaning of the English words to 'permit' and 'permission' does not accurately express Swedenborg's meaning. In speaking of the Lord's 'permission' of evil, he means that the Lord does not interfere to prevent the evil from being done; but he does not mean that the Lord authorizes and approves of the evil. This is clearly seen from the following: —

Although it is predicated of the Lord that He permits, still it is not according to the idea which man has of permission, namely, that by permitting he concurs. Man cannot comprehend it in any other manner than that he who permits is also willing; but it is the evil within the man which causes, and even leads into the temptation; and no cause of this is in God — as the cause is not in the king or in the judge, when a man does evil and suffers punishment therefor. For he who separates himself from the laws of Divine order, all of which are the laws of good and thence of truth, casts himself into the laws that are opposite to Divine order, which are those of evil and falsity, and thence of punishments and torments. (Arcana Cœlestia, n. 2768.)

The permission is not from the Lord as of one who is willing, but as of one who is not willing. (*Ibid.*, n. 7877; see also n. 8227, and Divine Providence, nn. 16, 234.)

The Lord does not will that evils be committed; He does not favor or approve of them. The fact that He permits them is not to be taken as a sanction of them. Genuine good is of His will, but never evil. The relation which various things bear to Him is shown in the following: —

The things which are from the Lord are either nearer to or more remote from Him; and they are said to be of His will, of His good pleasure, of His favor, and of His permission. The things which are of His will are most immediately from Him; those which are of His good pleasure are somewhat more remotely from Him; those which are of His favor still more remotely, and those which are of His permission are most remotely from Him. (Arcana Cœlestia, n. 9940.)

Speaking of those who have no conscience, but who are ruled by external bonds, it is said in the "Diary" that they may be led to do good from natural motives: —

> They are thus bent to such things as the Lord concedes and permits, so that there is not the least thing that exists from them which is not from leave if it is not evil, and from permission if it is evil; for they are borne to a certain good also through externals, but not through their interiors. (n. 3845.)

All evils whether relatively mild or grievous are of the Lord's permission, but not of His will. The term 'leave' (*venia*) is used in speaking of the goods done by those without conscience from merely natural motives. Good done by the spiritual is of the Lord's will and good pleasure, because it is done from genuine love for good and not merely from selfish and worldly motives.

From what has now been shown, it is evident that Swedenborg uses the word 'permission' in a different sense from the common English usage. The Lord permits in that He does not interfere to prevent evil deeds. He does not sanction, endorse, approve, or authorize any evil whether mild or grievous. They are 'permitted' to be done because the Lord foresees that thus good can be brought out in various ways, as that the injurious nature of evil is seen and experienced. Through temptations one is purified from the evil, the real nature of good is seen by contrast; and especially are evils permitted to be done that they may be seen and acknowledged to be evil and sin, and thus that the life may be amended and good received instead of evil.

JOHN WHITEHEAD.

## EVIL AND SIN.

THE words evil and sin are often used interchangeably without a perception of the distinct meanings of the words. An act, state, or condition is evil because it is injurious to man, to society, and to the commonwealth. It is evil in its relation to the doer and to the neighbor in the larger or in the more restricted sense. An evil is a sin as viewed in its relation to God, to the Divine Law, and to the Word. The same act, state and condition is both an evil and a sin. An evil may exist, and yet one may not be conscious of it; just as one may have a disease of which he is not yet conscious. Evil is a spiritual disease because it is injurious to the spiritual nature of man; it is a sin because it is a want of conformity to, or a transgression of, the Divine law.

The Decalogue not only teaches us of the evils which exist and which are injurious to society, but it also teaches that they are opposed to the Divine law and thus are sins against God. Thus we read: —

> Two things are necessary that works may be good, namely, the Divine of the Lord must be acknowledged, and the evils forbidden in the Decalogue must be shunned as sins. The evils which are enumerated in the Decalogue include all the evils that can ever exist; therefore the Decalogue is called the ten commandments, because ten signifies all. (Apocalypse Explained, n. 935[2].)

The commandments embrace all possible evils, not only the evils actually embodied in the deeds, but also the evils of the will. The ninth and tenth commandments enumerate in general the evil lusts of the will, for lusts are the origins of the deeds. Of these we read: —

> There are two loves from which all lusts spring and flow forth perpetually like streams from their fountains. These loves are called the love of the world and the love of self. Lust is the love continually desiring, for what a man loves that he continually longs for. But lusts belong to the love of evil, while desires and affections belong to the love of good. Now because the love of the world and the love of self are the fountains of all lusts, and all evil lusts are prohibited in these two last commandments, it follows that the ninth commandment prohibits the lusts flowing from the love of the world, and the tenth commandment the lusts that flow from the love of self. (*Ibid.*, n. 1021[2].)

Evils themselves reside in the love of the will; lusts are these evils coming forth to view in the manifest desire stirring up and forming the thought in favor of them. The evil acts follow as results and consequences of the will and thought of evil. The evil acts and their qualities are visible to the sight, the causes are deeply hidden in the will. The civil law and external reformers strike at external conditions. Their endeavor is to prevent the deed from coming into external existence. Most persons think that if they can succeed in this the evil will be abolished, and we shall then have a heaven on earth. Experience shows that when one form of evil is suppressed another form arises, the reason of which is that the cause of evil still remains in human hearts. The removal of the cause of evil in the hearts of men cannot be effected by the civil law, by external reform, or by pharisaic methods. These strike only at that which is visible to the world. Religion alone can strike at the root of evil. Swedenborg teaches how this is effected. We read: —

> There are many who do not know that they are in evils, because they do not do them outwardly; for they fear the civil laws and also the loss of reputation; and so from custom and habit they learn to shun evils as detrimental to their honor and their wealth. But if they do not shun evils from a religious principle, because they are sins, and against God, the lusts of evil with their enjoyments still remain with them, like impure waters confined and stagnant. Let them examine their thoughts and intentions and they will find those lusts, provided they know what sin is. (Divine Providence, n. 117.)

We know what sin is when we know what the Decalogue teaches, when we know that the Decalogue is a summary of the whole Word, of the whole of the Divine law, and that it embraces all evils in its prohibitions. We can then see that all evils are prohibited by the laws of God, and therefore all evils are sins; that is, they are not only injuries to men and to society, but they are contrary to the Divine law, and to the order which God establishes for the government of human society. Civil law, and external reform, and phariseeism can strike at the external deed; but the evil is not thereby destroyed. To strike at the root of the evil and remove it from the heart and interior life, one must shun evil as sin against God; that is, he must not merely avoid doing evil from fear of the law, loss of reputation, fear of the consequences, but he must be averse to the evil in will, thought and deed because it is against God. Thus we read: —

To shun evils as sins is the Christian Religion itself. (*Ibid.*, nn. 239, 258, 265.)

The means of salvation have relation to these two points, that evils must be shunned because they are contrary to the Divine laws in the Decalogue, and in order that it may be acknowledged that God is. This can be done by everyone, provided he does not love evils; for the Lord is continually flowing into his will with power that he may be able to shun evils, and into his understanding with power that he may be able to think that God is. (*Ibid.*, n. 329.)

As man receives good in truths so he receives the Lord into himself and lives; and he receives in the measure in which he abstains from evils, and from the Word shuns and turns away from them, for thus he shuns and turns away from them from the Lord and not from self. (Apocalypse Explained, n. 795, 796.)

The spiritual mind is opened only by a man's abstaining from doing evils and shunning them, and finally turning away from them because they are contrary to the Divine commandments in the Word, thus contrary to the Lord. When man so shuns and turns away from evils all things that he thinks, wills, and does, are good because they are from the Lord; for the Lord is continually present, knocks at the door, is urgent and wishes to enter, but evils oppose; therefore man must open the door by removing the evils, for it is only when evils are removed that the Lord enters and sups there. (*Ibid.*, n. 798[6].)

From these and many other passages in Swedenborg we may see that evil is removed from the heart only by regarding it as against the Lord, against the Commandments, against the Word, against the true order of life spiritual and natural; thus it must be shunned as sin against God. Then as man ceases to do it in his external deeds because it is sin, the Lord removes it from the heart. I will quote here the following: —

I will add two canons for the service of the New Church. I. No one can shun evils as sins, and do goods which are good in the sight of God, from himself; but as far as anyone shuns evils as sins, he does good not from himself but from the Lord. II. Man ought to shun evils as sins, and to fight against them, as from himself; and if anyone shuns evils from any other cause whatsoever than because they are sins, he does not shun them, but he does this only that they may not appear before the world. (True Christian Religion, n. 330. See also, Apocalypse Explained, nn. 803[4], 825[3], 864[6], 902[2], 902[5], 936[2], 940[2], 948[4].)

JOHN WHITEHEAD.

# CURRENT LITERATURE.

## The New "Magnificat."*

In the closing part of his "Princess," Tennyson foretells the amelioration of man and of woman through the ages,

> "Till at last she set herself to man
> Like perfect music unto noble words."

This marital simile is especially applicable to that intimate association of words and music that we find in the case of some of our finest hymns. Hymn and tune are wedded in a perfect marriage; so that when either one comes to mind, the other inevitably comes with it, — and there are no plural mates. A perfect hymnal, such as we may imagine to exist in heaven, would consist of an ample collection of such hymns, suited to all occasions.

Tested by this ideal, the new "Magnificat," like every other hymnal, naturally falls short of perfection; and we can readily imagine its steady improvement through successive revisions in coming generations. But it seems to us unlikely that any future revision will be quite as thorough and painstaking as this one has apparently been, or will result in such improvement in the book as a whole. The modest hope expressed by the Committee on Revision, "that the Church may find in the new 'Magnificat' a hymnal that in both literary and musical scholarship will bear comparison with any that are in use," is certainly realized; and in view of the presence of erroneous doctrine in the hymnals of all other churches, the publisher's statement that this is "the best hymnal ever produced in any denomination," may doubtless be accepted without question.

The preface of the book informs us that

> The work of revising and enlarging the "Magnificat" has resulted in so many and such important corrections in the words, tunes and indexes, and such extensive additions of desirable material, both in hymns and music, as to make the present edition practically a new book. . . In all only about thirty old

**The Magnificat, Revised and Enlarged;* Hymns and Tunes Compiled for the Use of the New Church by a Committee of the General Convention. New York: New-Church Board of Publication. 1911. pp. viii, 1–627, 650–753. 12mo. Cloth. $1.00 net.

hymns have been altogether omitted as hardly used by anyone in the Church, and about sixty entirely new hymns have been added. The number of changes, in the bringing together of hymns and tunes originally associated but in some way separated in the first edition, in the provision of new and better tunes, in the revision of words, harmonies and indexes, have been too numerous to record. Entirely new and valuable features are, the Scripture texts provided for each hymn, the Metrical Index which it is hoped will make the book's contents more accessible to our church organists, and the Topical Index, a feature of all modern hymnbooks, which will be of special interest to the ministers and all who have a coherent service at heart.

The statement above concerning the number of hymns omitted and added, is one that involved greater knowledge of the contents of the two editions than could be acquired by even a careful comparison of them. An examiner who trusted merely to the indexes for his information, would find evidence that many more of the old hymns had been omitted, and many more new ones added; and he would find this to be so with regard to the tunes also. In fact, a comparison of the two indexes of tunes would seem to show that such good ones as Prayer, Dykes, Allelulia, Dane, Emmanuel (No. 2), Faroon, Come Ye Disconsolate, etc., in the old had been omitted; but careful examination of the new would show that these had all been retained, but under different names, — Almsgiving, Nicaea, Corinth, Sardis, Patience, Longwood, Alma, etc., respectively. Moreover, such tune names as Dawn and The Holy City, which occur in the old, have been applied to other tunes in the new.

These numerous changes in the names of tunes suggest that they are at least one reason why tune names have been omitted in the body of the book. This omission seems to us a real defect. We miss also the names of authors and composers, and think it very desirable that this information should be given where it is of most use, instead of being relegated solely to the indexes; but the omission of tune names seems to us the greater defect. In the cases of the perfect association of hymns and tunes, the first lines of the hymns adequately name both words and music; but in the more numerous instances where noble words and perfect music have not yet found their sole and proper mates, we cannot talk about the tunes with certainty except by name. Of course the many changes in tune names in this edition are confusing; but as they have been made in the interests of accuracy, we should face the confusion unhesitatingly until order has been restored.

Concerning the new material, while it is to be found scattered throughout the book, it stands out most conspicuously in the two sections devoted to Hymns for Special Occasions and to Sacred Songs and Carols. In the latter section we find a noticeable increase in children's songs, and for adults a reasonable supply of Gospel hymns, including such popular ones as "I need Thee every hour," "He leadeth me," and "There is sunshine in my soul to-day."

It is unfortunate that the people of the present day are so little given to the singing of religious music that this magnificent hymnal will not be the power for good in the world that it might be. But all earnest and aspiring souls who appreciate true aids to spiritual growth will find it greatly to their advantage to make themselves familiar with the contents of this volume.

B. A. WHITTEMORE.

RELIGION RATIONALIZED, VOL. II.*

THE opening words of this volume state its chief purpose, which is "to point out the unique Divinity of Jesus Christ and the Bible." At a time when a large part of the Christian Church regards the Bible as only human "literature" and is abandoning whatever imperfect conception it may once have had of a peculiar Divinity residing in Jesus Christ, the New Church does well to emphasize the doctrine committed to its charge that the Lord Jesus Christ has come to reign by means of doctrine drawn from His Holy Word, that He alone is God, and that the Word is the divinely appointed means of salvation. If Mr. Vrooman's book is deficient in any respect, it is from not reiterating this message sufficiently, or from not preaching this distinctive doctrine of the Second Coming of the Lord with power enough to arouse a lethargic world; but in the seventh and eighth chapters the author draws freely on the legitimate source of power in sacred things — a spiritually interpreted Divine Word; while for the studious, or for those who are already awake to the calm delights of sweet reason, perhaps no better incentive to the examination of fundamental truths is needed than a clearly reasoned argument such as is contained in this book.

By confining itself to essentials and treating them in a very simple way, this little book admirably fulfils its purpose as an introduction

* *Religion Rationalized.* By REV. HIRAM VROOMAN. Minneapolis, Minn.: The Nunc Licet Press. 1911. Vol. II. 157 pp. Cloth. 75 cents.

to religious philosophy which deals primarily with those spiritual realities whose essence is either selfishness or unselfishness. Among its good points may be mentioned: (*a*) the clear recognition that quality in respect to good or evil distinguishes spiritual truth from natural truth which knows no difference of this sort; (*b*) the laying bare of the "spiritual egotism" which confounds the Divine with finite humanity, and asserts the human origin of that which can flow only from the Infinite; (*c*) the assurance that there are truths of relationship and of distinction, or discreteness; (*d*) the demonstration that spiritual truths, even though appearing to be so remote as to be subject matter for speculation, but not for proof, can nevertheless be recognized as systematically and as surely as geological history is recovered from the story of the rocks by the trained geologist. This will be a new point of view to many, and ought to awaken interest in an exploration as fascinating as it is useful.

That all genuine knowledges rest upon experience, or phenomena; that human nature, as distinct from physical nature, receives a more immediate influx from the spiritual universe and is subject to a higher, spiritual law which acts, however, though more remotely, even in material things, since, while energy may be from the sun, its evolutional direction is from the spiritual universe; that the Word is written in "sentences of word-symbols"; that the relation of scientific truth to spiritual truth may be seen by a study of symbolism; that spiritual significatives, or correspondences, are relationships, not unlike those relationships of constitution, quality, or activity out of which natural science is built, but constituting "a distinctive realm of facts all of which are spiritual truths as distinguished from the facts of natural science"; that the experiences of Jesus Christ in the flesh were necessary as a basis for Divine manifestation; that the "glorification of the human" was not the assumption by Christ of a new faculty, nor the addition of an increased glory to the Divine, but the entrance of the Divine into "every faculty and realm of human-nature"; — these are a few of the principles made clear in this second and concluding part of "Religion Rationalized."

There are a few places where an infelicitous use of imperfect scientific terms or illustrations may be noted, but on the whole the second volume is an improvement in this respect upon the first, which was noticed in this REVIEW for July, 1910.

FRANK W. VERY.

OTHER NEW PUBLICATIONS OF THE NUNC LICET PRESS.

BEGINNING with the assertion that "the clearest result of the theological evolution of the nineteenth century in the Protestant churches seems to me to be the rejection of the inspiration of the Holy Scriptures," a statement which he supports by quotations of the views expressed by certain learned Frenchmen, and continuing with the prediction that, if this result is really assured, and if the inspiration and the historicity of the four Gospels are really set aside, the entire Christian Church will probably eventually fall for lack of foundation, Professor Byse raises the query whether there is any hope of making those foundations firm again, and states that such a hope has prompted him to prepare his little study upon the "Symbolic Key to the Sacred Scriptures"* here presented to us. He then sets forth a concise exposition of Swedenborg's doctrine of the internal sense of Scripture, maintaining that this exegesis "escapes the arbitrary, because it rests on every hand on nature rigorously observed. On the other hand, it avoids all conflict with the savants; for it makes use of a method which they do not know, which begins in a domain higher than theirs." In short, M. Byse affirms that Swedenborg's hermeneutic method "puts the Word of God . . . beyond the attacks of criticism."

As many essays along this line have appeared in the past, and as our knowledge of them is not sufficiently extensive to justify us in asserting that this brief study is surpassed by none of its predecessors of equal size, we will merely commend it in a general way as an admirable presentation of its subject, and as a booklet that ought to have a wide missionary circulation in this age when so many persons feel their religious foundation disintegrating beneath them, owing to the attacks of the Higher Criticism upon the citadel of their faith. The booklet is attractively gotten up, and is a delight to read.

M. Byse, by the way, is the author of *Le Prophète du Nord: Vie et Doctrine de Swedenborg*, a volume that appeared in 1901, and received warm encomiums. While he is not an avowed New-Churchman, he unqualifiedly accepts Swedenborg as an expositor of the Bible.

* *Symbolic Key to the Sacred Scriptures;* a Study prepared for the Vaudois Society of Theology. By CHARLES BYSE. Translated by Arthur C. Burkhard. Minneapolis: The Nunc Licet Press. [1911.] 72 pp. 16mo. Paper. 10 cents.

Turning now to the anonymous pamphlet on "Creation Is Spiritual, Not Natural,"* we are not so well pleased with it as with the study we have just been considering. To be sure, the subject is one of tremendous importance (as witness the quotation from "True Christian Religion," n. 35, which ends with the statement that all hell is of such as believe "that nature is of itself, and thus the creator of the universe"), and the pamphlet contains an abundance of excellent matter bearing upon it (as witness the numerous quotations from Swedenborg that give cue to the author's remarks); but as a whole the essay does not seem to us either well digested or well expressed. Moreover, we feel inclined to take exception to some of the statements made; but in so brief a notice we cannot consider these. The essay is addressed to New-Church people, and indeed is hardly suited to any other readers; but surely the thesis of the paper is one that of all persons a New-Churchman versed even in the rudiments of the teachings of Swedenborg would be least inclined to deny. One of the author's purposes, however, seems to be to emphasize the idea that the creative process is manifestly working towards a perfected civilization here on earth, one involving the solution of all sociological problems and resulting in an harmonious and heavenly interrelation of all men, — a thought especially worthy of being repeatedly brought to our attention.

Since the above was written we have noticed that the publishers are advertising the latter pamphlet as the work of Rev. A. B. Francisco.

B. A. WHITTEMORE.

## CHRISTOLOGIES ANCIENT AND MODERN.†

WE always welcome the work of Prof. William Sanday, of Oxford University, as one of the soundest and most reverent, as well as broad and appreciative, among the students and interpreters of the higher criticism. This volume of lectures is of great value and interest to everyone who wishes to be well informed on the doctrine

* *Creation Is Spiritual, Not Natural.* Minneapolis: The Nunc Licet Press. [1911.] 47 pp. 16mo. 8 cents.

† *Christologies Ancient and Modern.* By WILLIAM SANDAY, D.D., LL.D., etc. New York: Oxford University Press, American Branch. 1910. 244 pp. 8vo. Cloth. $1.75.

of Jesus Christ as held in the Christian Church from earliest times down to the present. It is especially acceptable to a New-Churchman, for throughout this long period of history it is shown that the belief in Christ as God has prevailed. And yet the writer declares that his purpose is not historical nor systematic but practical; for he makes the study not for the sake of history but simply to help us shape our own ideas, or in other words, to help us to believe in the Lord intelligently and to follow Him (p. 33). A rational explanation of the origin of the doctrine of the Trinity is first given, supported by citations from the early fathers of the Church, showing that it never contemplated the division of the Godhead into three persons in the modern sense of the word. The conclusion is reached that follows: —

> We have seen that the outcome of the Apostolic Age was a general diffused belief that Christ was divine. But then the question arose, What was the real meaning and significance of this? The Life of Christ had been to outward appearance a human life. What was the relation of this outward humanity to the inward divinity? And, in particular, How was this inner divinity to be thought of in conjunction with the humanity? Was it there from the first, or did it come to be? Was Christ a man who was raised to the height of deity? Or was He always from the first God in human form? (p. 34.)

The answer to this question is, from the beginning to the end of the book, that He was always God in human form. But it is admitted that the question itself was largely neglected by the Germans until the time of Hegel, who made so much account of the idea of the union of Infinite and Finite, of Deity and Humanity. And in England and America there has been no systematic effort to master the subject until in comparatively modern times. In Dorner is found the fruition of these studies, German and English, which Professor Sanday sums up as follows: —

> Under the Hegelian stimulus, in the middle of the last century, Dorner attempted to mediate between the old and the new. He started from the idea of the God-Man, Deity and Humanity not as opposed to but as implying each other. . . . Lesser revelations may be made by inspired men, but the perfect revelation must be made by one who is God as well as man. . . . Sin has caused a breach between man and God, and it is the work of the Sinless to heal this breach. This called for a new act of creation. The Divine Logos, which is the appropriate organ of this mediation, takes to itself human nature. There is no double personality: but there is a development in the penetration of the human by the divine. (p.p 69, 70.)

It is interesting to find this expression "the penetration of the human by the Divine," for Swedenborg uses it in much the same way in explaining the work of the incarnation. And as we read on, this approach to Swedenborg grows more striking and interesting, as for instance in this brief statement of the religious nucleus of Ritschlianism: —

> If we had been left entirely to ourselves, we might not have known, we should never have been quite sure, that God was really Love, that love was the ultimate motive with which He made and sustains the world. But not only so; to find Christ or be found of Christ, is to find God or be found of God; to be in touch with Christ is to be in touch with God, and to feel His presence in the soul. (pp. 104, 105.)

But how to establish the certainty of this doctrine of Christ as God is the need of Christology to-day. The best method toward this end now is to elicit from the Synoptic Gospels "as much as can be discovered of the self-consciousness of Christ, and to take that as the whole and sole criterion of any constructive doctrine as to His Person." Dr. Sanday continues: —

> If we had been in possession of an autograph document by our Lord Himself, setting down in plain terms His own account of His relation to the Father, that of course would have been final and we should have needed nothing else. (p. 119.)

Now this is just what we have in the internal sense of the Sacred Scriptures when their true Divine meaning is unfolded by a knowledge of the symbolism, or correspondences of the natural things of the letter with the spiritual and Divine things which they are intended to reveal; and this confession of need by Professor Sanday is a remarkable confirmation of the New-Church teachings concerning the real nature of the Word as a Divine Revelation, and of the Second Coming of the Lord by the opening of the clouds of the letter to reveal Him as He truly is, the only God of heaven and earth.

In his sixth lecture, Dr. Sanday makes a remarkable use of psychology, in its doctrine of the sub-conscious and supra-conscious, to show how the indwelling Father might be hidden in the depths of the Lord's soul, and be gradually brought forth to view, in His own consciousness and made manifest to others, — in short, how there might be a complete human life thus conjoined to the infinite

so as to be actually one with it and yet possess for a season, and a purpose, a finite consciousness which would give the appearance of a separation, or separateness, from it. In this he comes very near to what is taught so clearly and fully in the New Church by means of the doctrine of discrete degrees.

H. C. H.

## The Priest.*

This is a chapter of contemporary life that is little known because essentially solitary. . . . To-day the most vital interest of Modernism lies in the conflict — the fierce and sombre conflict — which it has flung upon many choice spirits of the race; the conflict between sincerity and enforced conformity; between ruthless Truth and life's tenderest affections; between the mind that would follow its new light and the heart that would cling to its lifelong loyalties. It is a desolate struggle, fought out in the presence of strange spectators: on the one hand, loneliness, ignominy, penury; on the other, honor, fidelity and the memories of those faithful ones who have consecrated the hallowed Calvaries of the world. . . . The author's deepest feeling all through the book is for what may be called, in a large sense, religion rather than art; for a faithful reproduction of a profound spiritual struggle rather than for technical perfection of the narrative which describes it, [although] he has indeed done his poor best in this latter respect also. . . Having had an opportunity to observe very close at hand many of the interior experiences and some of the external events herein written down, it has been primary with him to transcribe these experiences and events with what vividness they possess in his own mind, and with what emotion they evoke in his own heart.

In these words from the preface of his book the author introduces us to a bit of fiction which, though melodramatic in plot, is full of interest to one who has any appreciation for the sort of soul struggles herein presented. The story tells of how a good priest becomes a good Unitarian by study outside the bounds of prescribed Catholic reading. Before modern thought his old faith gradually crumbles to pieces. Fully recognizing how inconsistent his new beliefs are with his professed calling, he is filled with anguish of soul when facing the question as to what course he is to pursue. Except for this distressing problem and for his affectionate reverence for all that seems truly venerable in the Catholic Church, he has no regrets for his change of belief; in fact, so heartily does he appreciate his wi-

* *The Priest; a Tale of Modernism in New England.* By the Author of "Letters to His Holiness Pope Pius X." Boston: Sherman, French & Co. 1911. 269 pp. Small 8vo. Cloth. $1.25 net.

dened intellectual horizon and the freedom of his new mental life, that he speaks in vigorous condemnation of the *Index Expurgatorius*, whose fatal grip "chokes to intellectual death." His remarks on this subject come at the principal climax of the story; for they are uttered in answer to a question put to him by his Bishop at a conference of priests called to consider the question of "The Reading of Prohibited Books," and their utterance pronounces at the same time his own clerical doom.

Rightly have Catholicism and Unitarianism been brought into contrast in this volume; for to rationalistic minds the natural and logical outcome of Higher Criticism, or (to use a wider term) of Modernism, is Unitarianism, — to those spiritually inclined a Unitarianism typified by the Danforth of the story, to those of opposite inclination an irreligious Unitarianism of the Snodgrass sort, for the extremes of Unitarianism are here shown us. But the picture of the conservatism of the Catholic Church here presented is appalling, — a stagnation hideous, contemptible, so opposed to any least modification of its traditional positions as to crush with ruthless hand every manifestation of the reform spirit. The principal characters in the story come to cherish the hope of a regenerated Christian Church standing for all that seems to them truly great in both Catholicism and Unitarianism. The dream has its attractive features; but from a New-Church standpoint it is sadly in need of true theology.

B. A. WHITTEMORE.

## THE PHILOSOPHY OF FRIEDRICH NIETZSCHE.*

NIETZSCHE and his philosophy must remain among the unclassified and hence the indefinable of human phenomena; for to define is to classify by limitations, and Nietzsche knew no limitations, and would submit to no definitions. The task of setting forth his philosophy and his character is, at a glance, hopeless; and we cannot say that the highly favorable disposition of the present biographer and critic renders it less so in the result.

* *The Gospel of Superman;* The Philosophy of Friedrich Nietzsche. Translated from the French of Henri Lichtenberger, with an Introduction, by J. M. KENNEDY. Edinburgh and London: T. N. Foulis. New York: The Macmillan Company. 1910. 231 pp. 12mo. Cloth. $1.75 net.

Friedrich Nietzsche was born in the year 1844. With an early bent to religion and the Church, his scholarly inclination brought him to philosophical speculations in the domain of philology, and for many years he held the professorship in this field in the University of Basle. The progress of his mind in the criticism and rejection of all past conventions, whether of faith, intellect, or morals, is shown in his successive writings: "The Birth of Tragedy"; "Thoughts out of Season"; "The Use and Misuse of History"; "Schopenhauer and Richard Wagner"; "Human and All-too-Human"; and finally "Zarathustra"; in which is developed his doctrine of the Superman. His ideal of life was that of utter emancipation from restraint. In his case this emancipation was realized in a series of deaths of the ideals of the past. First and most important in the emancipation of man from the slavery of restraint, must come the death of God; then will follow the death of intellectual conceptions, such as law, order, truth; the death of friendship, such as that which he enjoyed for a time with Schopenhauer and Wagner; the death of pity, the death of all regard for human conventions whatever, especially of the Christian religion, which he regarded as subverting and degrading to the true nature of man. And yet he claimed that he was not irreligious, but that his religion was what required this laying off of all human artificial conventional restraints. He was accordingly neither optimist nor pessimist in his regard of the world, but rather indifferent. Neither moral nor immoral (conditions which imply a law), he would be rather non-moral, as recognizing no law that restricted the most universal and absolute self-realization.

The words of the "joyful wisdom" that fall from the lips of his re-appearing Persian sage, Zarathustra, are such as we can conceive of no normal man assenting to, or being helped by. But this, too, is logical; for it is not man, neither the finite nor the Divine man, any more that is held up as the ideal, but the Super-man, man emancipated from himself.

But rather than to proceed further in the hopeless task of defining satisfactorily such a character, we will conclude with a brief summing up of the evolution of the Superman in the words of the biographer before us: —

Nietzsche did not separate his life from his thought: he *lived* his atheism as he had formerly *lived* his Christianity. Urged on by this all-powerful instinct of intellectual sincerity, he demolished, stone by stone, the whole edifice of the

old world founded upon the belief in God. He ceased to believe in the providential goodness and order of nature, to see in history the proofs of a divine reason and the sign of a moral will guiding the destinies of humanity. . . . He called in question all the religious beliefs which had consoled mankind for century after century, and all the values which they had recognized. Determined to think his thought out to the utmost limit, he cast doubt upon morals, even upon truth itself; he asked himself up to what point it was right to prefer good to evil, truth to error. And the more he plunged into this state of error, the more did he discover the positive end toward which he was tending; and he formulated with an ever increasing clearness his personal and individual reply to the problem of the sense of life: "*All Gods are dead: now we will that the Superman shall live*" (*Zarathustra:* The Bestowing Virtue, 3). By losing his God, Nietzsche has discovered himself. (p. 24.)

For a period before his death Nietzche was insane, and was cared for by his sister in Weimar, in which city he died in the year 1900.

FRANK SEWALL.

## COMMENTARIES ON SIN.*

THE author of this work defines sin as "all unrighteousness," and righteousness as "the regulation of all human actions in accordance with the divine law and the dictates of conscience, as the voice of God." He rejects the Scriptures of the Old and New Testaments as a Divine revelation. He takes the extreme views of the higher criticism in regard to the Scriptures. Sin according to this author is not "an offense against God" except "indirectly." He does not see that evil has two aspects, one its relation to the Divine law which prohibits it, and the other the effects which it has on the character of the doer, and on others. Sin properly is an act contrary to the Divine law, thus contrary to God. Evil is the bad quality of the act, and its injurious effects.

The greater part of the book is devoted to an attack on the belief in the Scriptures as a Divine revelation, and on the orthodox doctrines of sin and redemption. All records of supernatural things in the Word are rejected. Paul's experience at the time of his conversion was not an actual opening of his spiritual sight and hearing. He regards "the whole story to be the fictitious work of one ignorant

* *Commentaries on Sin.* By GEORGE FREDERICK JELFS. Boston: Sherman, French & Company, 1910. 105 pp. 12mo. Cloth. $1.00 net.

of the true character of Jesus." The experience was "an hallucination which, in the then state of his mind, could easily pass as a reality." (p. 80.)

The object of the book is "to discredit the orthodox belief in the doctrine of redemption, or any scheme by which men can be saved from the inevitable penalties the law of nature justly annexes to the commission of sin, other than doing the will of God" (p. 87). In combatting these errors he falls into others which are equally injurious. He denies the Word as the revealed law and will of God, making the conscience the law; but everyone knows that the consciences of men do not agree as to what the law is, nor even that there is a Divine Being. Moreover the very central point in the true doctrine of sin and its removal is entirely missed. Evil may be avoided in outward act from various external motives and considerations; but it is only when the evil is shunned as sin against God, and as a violation of His law, that it is removed from the heart, and from the love of the will and the intentions. What is not thus removed by shunning it as sin, still remains in the man and corrupts his interior life. The author quotes the passage from I JOHN v, 17: "All unrighteousness is sin." So all evil is sin because all evil is a breaking of the Divine law. The cure for the evil is to shun it as a sin against God. When this is done the Lord removes the evil from the internal man; but if it is shunned from any other motive the evil is only prevented from appearing before the world.

JOHN WHITEHEAD.

## SUBCONSCIOUS PHENOMENA.*

IT would be difficult to find a better group of experts to write a symposium on Subconscious Phenomena than is presented in this little volume. But it is not the phenomena which are discussed, but the meaning and application of this somewhat new term invented by writers on psychological subjects. And the need of such a discussion becomes manifest when we read in the Introduction that

* *Subconscious Phenomena.* By HUGO MUNSTERBERG, THEODORE RIBOT, PIERRE JANET, JOSEPH JASTROW, BERNARD HART, and MORTON PRINCE. Boston: Richard G. Badger, The Gorham Press. 1910. 141 pp. 12mo. Cloth.

few writers mean the same thing by it, and that when they agree upon the same psychological interpretation of given phenomena, each is still likely to describe different sets of phenomena under the term. The purpose of the discussion is therefore to bring about an agreement in terminology. It is interesting and instructive to the general reader to see how broad a field is being laid open for investigation in the realms of the mind which are so mysterious to those who have not yet received Swedenborg's revelation of its different degrees of activity in relation to this world and the other. While psychologists of to-day are questioning as to how much of each mental experience is physiological and how much psychological, Swedenborg has clearly mapped out for us the two realms of the natural mind and of the spiritual, and has shown that neither can work independently of the other; and he has classified most of the phenomena of the 'subconscious' in the wonderful storehouse of the *limbus*, or the physical mind, in which resides the natural memory and imagination, and which itself is the marvelous organ that co-ordinates all the actions and reactions of the mind and body in relation to each other. In turning from Swedenborg to the study of the confused and obscure thought of modern psychology, however, it will prove a help to read this symposium, in order to understand more readily in what sense a given writer is using the term 'subconscious.'

H. C. H.

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